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Christ Comes to the Village

Edited by Mary Schauffler Platt

CHAPTER II—HE HEALS THE SICK

By Eleanor T. Calverley, M. D.

Reviewed with additional material by Mrs. E. D. McKune, Canton, Ohio.

“THERE is a common motive shared by all those who follow in the footsteps of the Great Physician. To heal the sick, to give sight to the blind, to proclaim release to the captives and good tidings to the poor, to be channels through which the love and compassion of Christ can reach these ‘other sheep.’” (Text)

The time will come when the Oriental countries will for the most part have their own trained physicians and nurses and medical equipment. In fact, medical missionaries are no longer being sent to Japan. Hence may we not agree with those who say that Medical Missions are somewhat temporary, and that the Evangelistic phase of the work is, as it has been from the beginning, the goal of all missionary endeavor?

But—so long as preventable sickness and death remain there is need and ample justification for the Christian service of Medical Missions! Need to heal the sick even as Christ practiced and commanded!

THE GREAT NEED OF THE VILLAGES

On first thought it might seem that rural peoples of the world should have better health than those living in cities. The former have the benefits of sunshine, pure air, wholesome, natural food, exercise, and opportunity to live a more quiet life which demands less nervous strain. It is not our purpose to compare rural and city health, rather to show the needs actually existing in the rural sections of the Orient.

In many Oriental villages people are going without almost everything that we of the Occident consider necessary to health. Imagine having no sewage systems, no latrines! Is it to be wondered that the water is polluted—that cholera, typhoid and intestinal diseases take a heavy toll of life? Imagine flies and insects unmolested by “fly-swatters” freely polluting exposed food! Laws of sanitation and hygiene are needed.

Surely, you say, Oriental farmers have plenty of food, even as most of those who till the soil in America have. Yet such is not the case. Farms are pitifully small there; methods of farming crude; crops often fail. In times of famine many starve and others have to resort to horrible measures to keep body and soul together. With bad and insufficient food, the body easily falls victim to disease.

Naturally clinics and hospitals are located where the population is densest. In the Christian world it is said there are 1,600 doctors to each one million; in the non-Christian world one doctor to each one million. Thus we realize the need for more medical workers in the so-called mission fields. We read in our Text of the long distances Arabs travel to reach the doctor and hospital. Some, like the blind Bedouin woman mentioned, come long distances bringing what they consider their food supply for the eight-day hospital experience. And what is this food supply? A mass of sticky, matted dates and a grey, chalk-like rock of evaporated milk tied in dirty rags—just a few pounds of both together. No wonder tuberculosis finds many victims in the desert!

Of course the cost would be great in making hospitals easily accessible to all, however, the long distance to the doctor prevents many sufferers from even trying to reach him. There is little knowledge of guarding physical health and strength, or of having slight deformities corrected which later lead to serious illness. Village hospitals are needed!

Besides the seemingly prohibitive

cost of establishing medical work in secluded places, there are often other barriers. In many sections the doors are open wide but into others Christian physicians cannot go "because the fanaticism of a powerful religion has effectually barred its doors against every messenger of the Cross." Villagers are suspicious of



A HOSPITAL WINDOW

Looking out one sees: Filth, misery, neglect, noise, confusion, sickness, suffering, sorrow.

Looking in one sees: Cleanliness, comfort, care, quiet, peace, healing, soothing, joy.

the foreigner—they fear his "evil eye". Their deep-rooted superstition which attributes diseases to demons or evil spirits is hard to dispel. It is true that "germs of disease recognize no frontiers, observe no racial or class distinctions", however, when we come up against a religion that forbids the killing of insect carriers

of disease we realize that the odds are with the germs.

MEETING THE NEED

But, does the Orient not have any native country doctors?

Yes, there are medicine men "witch doctors", and ignorant midwives. Perhaps to the credit of the medicine men we ought to say that they do sometimes have a keen knowledge of human nature, combined with some degree of ability to cure with herbs, but as we recall stories we have read of the concoctions of snake skins, centipedes, rat bones and the like, which they give to their patients, do we wonder about the fate of those who follow their misguided methods? Perhaps we sigh, or drop a tear, as we think of the *spiritual sickness* with which the Christian physician has to cope in sections gripped by terrible fear and superstition.

In the Text a missionary in Siam is quoted thus: "On Sunday we baptized four adults. We were startled almost out of our shoes as the service closed with the benediction and one of the evangelists pointed his finger at one of the women we had just baptized and fairly shouted, 'You need hookworm medicine.' She did, and so did some others, so we gave it to them at once." Shocking to the missionary, almost humorous to us in reading it, yet was not the Siamese evangelist showing his anxiety to "meet the need"?

Statistics show that "50 per cent of the people living in the tropics and sub-tropics are infected with hookworm." Dr. Frank Oldt of Canton Hospital, China, is mentioned in Text. In a Magazine article Dr. Oldt says: "Disease forms a vicious circle with

poverty and ignorance. Disease makes poverty and poverty makes ignorance. Then poverty and ignorance make more disease, and that in turn makes more poverty and ignorance. Removal of disease offers the best chance of breaking the circle since the principal diseases concerned, malaria and hookworm can be controlled and cured. Malaria affects both city and country. *Hookworm* in China is solely an *agricultural disease* because the use of nightsoil as fertilizer exposes the farmer to it and limits it to him." The discoveries of Dr. Oldt regarding hookworm are interesting. He tells us that the adult, about one-half inch long, lives in the small intestine, where securely fastened, it eats the blood and injects a poison that makes blood flow faster. In the intestine the female lays 2,000 to 3,000 eggs a day. These eggs do not hatch in the body and if swallowed would not produce the disease. But thrown out on the ground the microscopic germs hatch out, requiring a growth of 14 to 15 days in moist shady places to become infective. When human contact is made with the soil—usually via the bare feet—the germ enters the skin, then the blood stream and finally the intestines and begins its life cycle.

This disease, characterized by weariness, inability to work, anemia, swollen face, arms, legs, abdomen does not as often cause death itself as it prepares for other ills. It is worth our consideration in this study because of its bearing on the Oriental agriculturist. However, it *can be cured* by treatment, and the cause eliminated by destroying the eggs of the germ in the nightsoil, or by improved methods of fertilization.

Leprosy, smallpox and the whole gamut of African diseases are being studied and to some extent, conquered.

Which of the following cures for cholera would you prefer?

It is related that in a certain section of China where cholera raged the people believed that spiritual rats going up and down the spine caused the disease. Hence they reasoned that putting up pictures of cats about the house would drive away the spiritual rats. (Evidently Chinese cats and rats bear the same antipathy toward each other as do their American cousins.)

The other manner of dealing with cholera takes us to Foochow. "People fell stricken on the streets. Every water shed was polluted and the number of cases increased after each rain. Many merchant ships no longer called at that port. The isolated city festered in the intense summer heat under this pall of indescribable misery and sudden death!" An appeal was made to medical missionaries and scientifically-trained Chinese doctors. A real health-educational campaign resulted, in which through regular instruction, distribution of literature, parades in which "Mr. Cholera" and "Mr. Health" fought daily on the streets, men of every religious faith worked together against a common foe. As a result the next year cholera raged all around, but Foochow was free from the epidemic.

Health charts showing the proper care of babies and many things concerning sanitation; "Swat the Fly" campaigns in Korea with prizes offered to children who killed the greatest quantities of flies; demonstra-

tion classes in Baby Welfare centers; and schools for higher learning where women doctors are trained—all these methods and many more represent the big step forward being taken to make the villagers "Health minded".

In the findings of the Jerusalem Council we read this justification of the use of preventive medicines: "In view of the waste of life, especially of infant life, due to preventable disease there is an urgent need of devoting far more attention to preventive medicine and welfare work. Hitherto medical missions have been most wholly engaged in curative work."

Rural-health work is expensive. To visit rural sections from a distant hospital base means weary hours of travel for doctors and nurses, and the withdrawal during their absence of medical hope for those living near the mission. Successful operations have been performed under the most unlikely circumstances, yet dare we say that even these casual visits are enough for the secluded villagers—especially for those who have accepted Christ and welcome the missionary doctor. Workers are needed, money is needed, prayers are needed, but greatest of these is prayer. With the healing of body let there be first and foremost the healing of soul.

I searched for Love,
I searched in country and in town;
I wept because I could not find
Love anywhere around!

But when I searched to serve
My neighbor, sick and sore,
Lo! there stood Love, the Beautiful
A knocking at my door!

—Ralph S. Cushman.

SUGGESTIONS FOR THE PRESENTATION OF CHAPTER II

I. *Invitations*

1. "Masterpiece Picture" Invitation—"Christ Healing the Sick" by Shonherr, Perry Picture, No. 3174. (See Suggestion in *August Magazine*.)

2. If you are not using the series of "Masterpiece Invitations" buy capsules, perhaps a little larger than the ordinary size, at your drug store. Place written invitations therein and give to women in advance of meeting. If delivered in person, one delivering may carry them in the traditional "pill bag" or box made to resemble one. Label the bag thus:

Dr. W. M. S. (or Y. W. M. S., or name of Circle)

Office Hours—(Date of Meeting)

On the invitation may be written:
CHRIST COMES TO THE VILLAGE

Chapter II—He Heals the Sick

On October (date) this capsule take

It will make you feel like new;

And give you pep to take the step

To come to **Our Meeting** too.

Place

Time

II. *Posters and Charts.*

1. For *Announcement* of Meeting if Invitations not used—Draw large capsule and print the above rhyme on Poster sheet.

2. The following statements are challenging:

(a) In Christian world 1,600 doctors to each one million. In non-Christian world one doctor to each one million.

(b) City districts of U. S.—1 doctor to 529 people.

Rural districts of U. S.—1 doctor to 1,020 people.

Non-Christian world—1 doctor to 1,000,000 people.

With either of these statements an appropriate picture may be used as "Christ Healing the Sick"; a picture from "Picture Set prepared for this Text"; the picture of a doctor (man

or woman) holding "office sign" and the question "Where shall I hang my sign?"

3. *Pains and Pellets* (10 cents, from Literature Department) is fine for Chart suggestions.

III. *Devotional Service*

Scripture. Mark 1:27-34; Matt. 9:35; 10:1,7,8.

IV. *Roll Call*—If you are "capsule minded" and are not using in ways suggested above: Write facts about medical work gleaned from "Foreign Correspondence" in Magazine, "Side-lights" or Text, etc. on slips of paper, put in capsules and give women to read.

V. *Program*—There are many ways of developing this chapter. From "How to Use" comes this suggestion: "Develop this study as a Medical Conference. Arrange the room for it. The leader should impersonate Dr. Calverley. The members of class represent doctors, nurses and health workers from different countries gathered to confer on recommendations of Jerusalem Council in regard to rural health problem from viewpoint of building a Christian world. The delegates tell of present health conditions and of creative missionary health work being done; training of leaders, etc. The leader should use pictures, charts, etc."

If you are dividing into groups according to countries (one method suggested in *August Magazine*) this Method will be helpful, use articles from our fields in this issue of the Magazine.

VI. *Rural-World Mail Bag*—If person in charge has enlisted interest of Society or Church in putting rural items from newspapers and magazines into this Bag, (as suggested in *August Magazine*) she may select several items to read at this meeting.

VII. If you wish to give a *Play*, here are three suggestions:

1. *Day by Day in George Memorial Hospital*, Page 84 this issue of *The Womens Missionary Magazine*.

2. Play in *How to Use*.

3. *Hanging a Sign* by Mrs. E. C. Cronk (Lutheran Board, 844 Drexel Bldg., Philadelphia).

VIII. Have you read *The Great Physician in our Foreign Fields* (Handbook)? If you do not have copy send to our Foreign Board, 1505 Race St., Philadelphia—10 cents.

IX. *Questions for Thought*

1. Why do Oriental people often oppose Western scientific medical methods?

2. Should health conditions in the Orient concern America? Why?

3. Where are the chief medical centers of the U. P. Church in the Orient? (Use Prayer Cycle. Make basis for Map Study).

4. How do Medical Missions benefit children especially? (Health

Posters, p.56, Text, may help answer question).

5. What are you going to do to express a real interest in the health of the world? If you know a young doctor looking for a place to "hang his sign" might you present to him the call of our George Memorial Hospital issued in the Women's Board Notes of *The United Presbyterian* for July 30, 1931?

X. *For the Social Hour*

1. *Missionary Song Game*—Each person is given slip of paper with numbers 1 to 10 on left. As several measures of 10 missionary psalms or hymns are played, each guesses song to which music belongs and writes it down. One with most correct answers, wins.

2. *U. P. Medical Workers*—As leader names our medical missionaries, group orally names station at which particular missionary located. (Consult Prayer Cycle).

He Heals the Sick in India

By Reba C. Hunsberger, M. D., Sialkot City, India.

INDIA is a land of great contrasts. Between its lofty mountains and its endless plains, its great wealth and its great poverty, its beauty and its ugliness, one is torn constantly from awesome wonder to pity and disgust. There is no greater contrast than between village and city. The past decade has seen rapid surrender of the urban communities to the impact of modern facilities and invention. Schools have sprung up rapidly, both government and communal. Hospitals are found in all cities and large towns, where more or less efficient service can be obtained; private practitioners abound in the city bazaars; health clinics are opening for mothers and children, and health

education is combating the evils of ignorance and superstition. As education permeates through the masses they are quick to accept the modern contrivances for ease and comfort. The elegant Hindu ladies at their tea-parties and the veiled Moslem women in the zenanas sip their tea and eat their favorite ice under the electric fan, while they discuss vivaciously the latest political gossip, or listen to the twang of a victrola.

UNPROGRESSIVE VILLAGES

Rural India lies beyond these circles and spots of progressive life. India's millions of villagers are as yet untouched—and, one might add,—unspoiled. Simple living is conducive to

simple thinking and childlike faith. The Panjabi villager lives close to his land and little mud hut. A good rainy season will bring a good crop and he will have food to eat and grass for his buffalo. There will be cotton for the women to spin and milk for his children. His needs are easily met. One is impressed, in meeting the villager, with his lack of self-consciousness and with his confidence in himself. He is boastful and proud of his few possessions, and scornful of education and the modern ways of the city. He feels no part in city life. A visit to a village is always refreshing, and one is drawn back again and again by the fresh spirit and virile life of the Panjabi farmer.

VILLAGE TRAGEDIES

But better acquaintance brings to light many sorrows and tragedies within the mud walls. Any community bound by the rigid customs and superstitions of an illiterate people necessarily rides ruthlessly over the needs and happiness of the individual. In consequence there is much suffering among the weak and innocent. Women and children bear the brunt of the burden. The prevailing religions sponsor these habits of living which the villager with his fatalistic way of thinking, cannot resist. Thus evil customs pass on from generation to generation. To the man who is still using the primitive plow, and who reaps and threshes by hand—the suggestion that his wife have modern medical aid at her delivery rather than the customary filthy midwife—or that his child have his eyes attended to at the hospital to prevent his going blind—is foreign and bewildering to his simple mind.

He must first consult the wise heads of the village on these matters. In the circle around the long-stemmed pipe, which they smoke in common, it is usually decided that the old ways are best. Among the women, the older ones, hardened and wrinkled prematurely with the stress of life, bring the weight of their vast experience to bear and their decisions are usually final. Should a young woman, who has read a little in school, or who has come from the city where hospitals are in good repute, raise a dissenting voice, she is em-



THE VILLAGE WELL

Showing one side broken down.
Cut furnshide from Mrs. George Moore Memorial fund.

phatically hushed by those who know better. Once more ignorance is the victor.

VILLAGE WATER

Every village has for its water supply one or two wells and a large shal-

low pond on one side. The latter is filled with drainage water and is the bathing and drinking place of villagers and their animals. Buffaloes sink blissfully into its depths after a hard day's labor on the road. Their black shining heads are all that one sees above the surface. Naked children splash happily along its muddy edge, while the women, standing knee deep in the water, wash their clothes by beating them against a flat stone. In the early morning and the cool of the evening women may be seen carrying away the water in earthen jars for household use. Naturally there is much contamination, especially in the hot season when the water is low and scarce. The wells, too, are primitive in type. The low surface level and loosely laid brick walls make excellent drainage from the surrounding ground where filth of all sorts abounds. The uncovered top offers a tempting receptacle for waste. Thus the village well and the picturesque

pond breed and spread many diseases that rage during the long hot season. Scourges of typhoid, dysentery and malaria with epidemics of cholera bring death from what should be life-giving water.

VILLAGE NEEDS

One is struck by the great numbers of sightless eyes in every village, and too often among the crowd that gathers to see the stranger who comes, are those who are totally blind. A common sight in India, which we get too used to and not enough concerned about, is the blind beggar, groping his way with his stick. A long life of misery due to a curable infection in childhood! I went recently to a village with one of our missionaries to see the son of her Mohammedan cook. He was suffering with sarcoma of the knee and an amputation had been advised. His relatives had decided against the operation, so he left the hospital and



FROM A FAR VILLAGE

Women visiting a Dispensary for the first time.

Cut furnished from Mrs. George Moore Memorial Fund.

came home to die. As we sat by his bed trying to give encouragement and advice, I noticed a dirty baby playing on the ground with thick matter running from both eyes. My concern for the baby was met with indifference by the mother. She was too busy attending to the sick boy on the bed to bother with the child, but she took it up and wiped off the matter with her soiled head veil. Although we left instructions for its treatment it was difficult to stir up interest in this dangerous infection.

Innumerable needs there are. One longs for an opportunity to itinerate among the villages, teaching the simple rules of hygiene and health. So much preventable misery, yet a doctor's time is so filled with the daily routine of hospital work that there is little time left for this great field of preventive medicine. Occasionally, during the winter months when work is not so heavy in the city, we can spend a day or two in the camp of the district missionary. This affords an opportunity to visit villages, many of which have no medical help aside from the untrained native "Hakim".

Not far from Sialkot—about 15 miles out—we visited a village one day. Approaching it on foot across the fields some distance from the main road it appeared as an irregular lump of mud rising out of the ground. There was not a brick wall to be seen. Under the ample shade of a large peple tree we opened our medicine boxes and prepared for work. The magic word "doctor" soon brought the village out to us. All came—the sick and the curious—and for hours we attended to their

needs. Bad teeth were pulled, abscesses opened, eyes treated and medicine given.

There was much shouting by the crowd—of encouragement to the frightened ones, and jeering for the stubborn non-co-operators. Everyone enjoyed the fun, except the victim of the moment; and a friendly spirit prevailed.

At intervals we stopped and talked to the people about simple ways of preventing so much pain and distress. The greater need of cleansing the soul as well as the body was also presented with the natural climax centering in the remedy. Thus the Gospel message became part of the program of medical uplift, as the only means yet presented to them for bettering their lives and their living. These people listened willingly and enjoyed the pictures we brought. A few bought Gospel portions, for only a few could read.

From villages that we visited in this way some would come later to the hospital; and thus contacts were established. But often they came too late for the help they might have had months earlier.

At a village we visited this winter, there was a child who was badly burned, having fallen in the fire while playing. The mother had put manure on the burns, and dirty rags were sticking in many places. We cleaned the child up, gave some soothing ointment, and advised bringing her to the hospital at once. They came—two months later; there were then horrible contractures of both hands and one arm; only an operation could help now. This they refused and went back disappointed



A DISPENSARY SCENE WITH DR. LAL CHAND AT THE DESK

that we could not put on some medicine to straighten the little fingers.

Only frequent and continued visits to these villages can begin to touch the need. Establishment of dispensaries in the out-lying districts, is a great help. This the Government is trying to do, but is hindered by lack of funds.

THE DOOR TO THE VILLAGE

Here is an open door leading straight into the hearts and lives of the untouched peasant masses of India. The need of the ministry of healing is an unquestioned fact. A band of workers, armed with the

necessary equipment, with a program of practical teaching, would be far-reaching towards the uplift of the rural masses.

When the Master walked in Galilee, He went about preaching and teaching and healing the sick. His example has the same powerful effect today in convincing the people of the truth of His words. The lesson is a practical one, bringing relief and joy within the mud walls. Hearts are softened to receive the seed—the precious message of salvation. Our opportunity is here and the villages are numerous across the horizon.

Sir W. J. Wanless, of India "considers that it would be a conservative estimate to say that of the more than seven hundred thousand villages in India, in which live approximately ninety per cent of the population, there is not more than one educated physician to every 50,000 of the population. In America there is one to 700, and in Britain one to 1200."

He Heals the Sick in Egypt

By Miss Minnehaha Finney, Tanta, Egypt.

EVERYTHING said in this chapter of the book "Christ Comes to the Village" is too truly true out here in Egypt. I should like to underline every word in this Chapter and repeat it over and over in order to emphasize the great need to give our Christ a chance to heal the needy sick in this land. Bacterial infection is rife because of the dust-laden air and flies, mosquitoes, and vermin, as is also intestinal infection brought on by poor drinking water and bad drainage. The evils of over-crowding and bad drainage have not yet been brought under control. If it were not for the wonderful sunshine of Egypt, there would be no Egypt, for disease would take it quickly.

It takes a doctor and a nurse to see the hopeless side of life out here in Egypt. "Just as bad as ever! Not getting anywhere!" is the verdict of a missionary nurse on the fly question. I myself am a little more hopeful when I know there are many Egyptians who are becoming concerned about the danger from the germ-carrying fly.

And what about the dirty charms and amulets which are worn by so many women and children, and hung on the bodies of poor helpless little babies? "As many as ever, as far as I can see," says the missionary doctor who, of course, has a chance to see the worst side of disease resulting from ignorance, superstition, vice, dirt, bad water, bad sanitation, bad drainage, unwashed food, vermin, and under nourishment.

THE PLAGUE OF FLIES

A mother sits on the Clinic floor awaiting her turn. "Can't you chase the flies off that child, oh, mother of it"! The "slogan" we need out here in Egypt is "Chase the flies out of your child's eyes"! I have often thought it might be a workable plan to hire a "street-crier" to wander in and out of the streets of a village



**LITTLE BOY SUFFERING FROM RICKETS,
DUE TO UNDERNOURISHMENT**

Cut furnished from Mrs. George Moore Memorial Fund.

calling out "Keep the flies out of your child's eyes"! just as they do when a child is lost, "Child lost, child lost, wearing a red dress, etc!" Ugh! those dirty flies! To realize just how dirty they are, all that is necessary is

to walk through a village street with its unspeakable filth covered with flies. With well infected legs these flies visit the eyes of most of the children of the village, to say nothing of the food and the bread sitting about uncovered.

MAKING THE VILLAGE "HEALTH-MINDED"

Yes, we use the big charts pictured in this book:—The Wise Mother, The Foolish Mother, The Clean House, The Dirty House; also numerous other charts put out by the Ministry of Public Health as well as by the Literature Department of the Missions. I have just understood that other charts and leaflets are being prepared by the wife of one of our doctors. The main thing is to get the information broadcast among the needy people. Many of us are doing our best through the faithful workers we have to work with us side by side. Maybe, sometime these villages will become "Health-Minded". I have hopes. But it needs much perseverance, much co-operation of every department of our work, the Educational, the Evangelistic, the Medical. Every teacher should be interested in this propaganda, likewise every village preacher, evangelist, every Bible-woman. We know the doctors and nurses are doing their part. "Poor woman", says the Welfare Center nurse, "she has no vitality, and still she bears children. She has had twelve, six living and six dead. She is undernourished, too poor to get good food for herself and her children. She is disease-infected because of her dreadful living conditions. She is dirty and unkempt," and our tender-hearted Welfare Cen-

ter nurse feels like giving her a good scolding but ends up by saying "Poor thing, she is too weak and sick to go to the canal and carry in the hookworm infected water with which to wash her body, her clothes and her



NEGGYAH AND HER 15 MONTHS OLD
SAYYED.

Sayyed burned both of his hands very badly and came to the Clinic for treatment. The burns have healed wonderfully but the little fellow lost three of his fingers.

Cut furnished from Mrs. George Moore Memorial Fund.

children." We all voice the longing some of our doctors and nurses have expressed for a greatly increased number of Child Welfare Centers out in the villages, with free clinics. Also for free hospital service for the

many who are not able to pay even the small fee stipulated.

THE DEADLY HOOKWORM

Step into the Tanta Hospital Laboratory any day and have a look at the demonstration of the propagation of the hook-worm. The disease the



HEAD OF A HOOKWORM, ENLARGED
Hookworm is one of Egypt's worst enemies.

Cut furnished from Mrs. George Moore Memorial Fund.

hook-worm causes is called ankylostomiasis. Did you ever see a hook-worm under a microscope? The very much enlarged illustration may give some idea of this pest which is a "problem that has to do with agriculture, chemistry, bacteriology, public health and medicine."

Wade around in some canal or ditch and Mr. Hook-worm enters the skin of feet and legs and finds his way into the blood where he eats up all the red corpuscles. Oh, no! we Westerners know better than to do that sort of thing, but not so all these unlearned villagers. Put your imagination to work and think of ten million people, two-thirds of the population of Egypt being infected with this dreadful disease sapping their life blood. "Oh, yes, we try to teach them", but what we are able to do seems but a drop in the bucket. More and more we are being impressed with the urgent need of teaching our pupils and students in all our schools and Training Institutions the monstrous ravages hook-worm, bilharzia, amoebic dysentery, all kinds of intestinal fevers, etc. make upon the human body here in Egypt, to say nothing of eye diseases resulting in blindness or partial blindness.

HOPE

What a privilege to be a Medical missionary! To me there is something very fascinating about Medical Work on the Mission field, to be able to relieve the great bodily suffering seen all about us in this land of Egypt overcrowded, thickly populated, and thus so easily a prey to every disease to be imagined. Last year Tanta Hospital reached 242 villages. Over seven thousand patients went back to their homes with bodies which had been tenderly doctored and nursed for days and weeks; and minds and souls which had been led into the mysteries of the Way of Salvation. Humanly speaking, no estimate can be made of these influences broadcast. The times have been very hard

out here in Egypt. During this past year or more the more needy of the villagers have been too poor to come even to the Mission hospital where some charges have to be made to meet expenses. One of the doctors said to me the other day "We long to take them all in, money or no money." Village people are dying all about us.

to reach it when there is nothing but infected water for them to drink. We live in hopes, however, for we hear that the Government, if it ever becomes settled enough to get down to work, is taking steps to bring filtered water within the reach of every Egyptian village. Some incredulous folks have been heard to



SOME FELLAHIN PATIENTS IN TANTA HOSPITAL

Cut furnished from Mrs. George Moore Memorial Fund.

The Ministry of Healing! What a Christ-like way to reach the unevangelized! The Child Welfare centers are an arm of power to bring them in touch with Christ. But they are, as yet, only a very few, less than six in number. But what an opportunity they present to give out the knowledge of Salvation and to create an ideal for better living although it seems a hopeless task to set before them an ideal when it is impossible

say "When"? And indeed, *when* will there be better sanitation, better drainage in these villages so that it will be possible to succeed in a campaign against the ever present fly, flea, lice, mosquito, all splendid hypodermic needles injecting ophthalmia, typhoid, typhus, plague, all sorts of diseases too numerous to mention.

I love Egypt and the Egyptians else I would not risk arousing the ire

of many of my most highly respected friends in setting forth all the dreadful conditions which must be improved if we are ever to get anywhere in healing the sick in these villages. I only hope and pray that a great army of consecrated Egyptian young people will come forward to do their part in working wonderful changes in these villages.

We rejoice that already a big step has been taken towards this end in the establishment of a Nurses' Training Department in connection with

Assiut Hospital, and several of these young women are already at work demonstrating the fact that the Egyptian young woman has it within her power to serve Egypt in this Christ-like way with efficiency. We need more American missionary nurses to come over to help these Egyptian nurses in a practical service along Child Welfare lines out in these countless villages of Egypt. This is our Macedonian cry "Come over and help us."

He Heals the Sick in Ethiopia

By Viola Bayne, R. N., Gorei, Ethiopia.

SMALLPOX! Smallpox! Where will it end? A little body was carried past our door this morning. The heartbroken mother walked ahead of the procession crying, "Oh my child, my only child", and at the end of the crowd followed a friend with a big coal shovel. A native funeral is a terrible thing. As soon as life has departed, the body is wrapped in muslin and taken to a cemetery. The mourners cry in pitiful tones, "Oh my child" or "He was my bread, he was my corn, he was my gold." The grave is not lined with flowers but before the mourners leave it, many or all share in filling in the hole and adding the stones and thistles that ward off the wild animals.

A few days ago one of our pagan saints was called out of his world of distress. He had been sick on a bed in a smoky hut for some eighteen months. No help seemed to be his. One day his sister came asking if he could be carried here and given a

place to sleep. The day he arrived, it was proven by a big open ulcer on his leg, that indeed he would enter his last sleep here. Every day he grew weaker. With no appetite he had only pain to occupy his mind—no he had more than that. As we talked about the great Shepherd Who laid down His life for His sheep, he was able to portray a picture of that Shepherd who had laid down His life for Him. A dear old pagan man, thought the nurse, but not so, for two years before, a missionary had visited in his village and told him this story and he remembered. Perhaps, that day, the missionary felt that his seed had fallen as on stony ground. That missionary is now home in America broken in health, but God continues to water the seed he has sown, here in Gorei. A few days ago, when friends desired to remove this dying man to his home, he refused to be moved, though it is the custom of his race, and asked that he might

die by the mission and by the God who had sent him a Saviour.

Life left that body after sundown, and great wailing and crying sounded out over the hillside, but not for long. Within a half hour some forty friends had gathered. All stood together beside the dead body, and with heads bowed asked God to so prepare the life of each one, that the Good Shepherd of this friend gone before, might be the Shepherd of each of us.

In this group stood a little slave girl. Teerfi had served faithfully and cared for every want of her master. She came to this country on the hip of her mother six years ago. Teerfi was worth nothing to any one but the Master in heaven and her mother on earth. Teerfi grew. She loved her master seemingly and served him willingly, cheerfully. The day before her master was called home from his pain, Teerfi was promised a new dress if she would make food of which her master was especially fond. This was to be his last feast on earth. She showed her pepper pot, with much joy in her eyes, as she exclaimed, "He ate a little". Teerfi has gone to work for her master's sister now. Her mother lives several miles away but sometimes comes to visit in the home of Teerfi. Every morning regularly,

Teerfi trips in to the clinic and like a little birdie, chirps her good morning and is gone again with her water pot on her hip. Last Sabbath she and her mistress appeared in church. Teerfi has been promised a new dress and time off that she might come to school, but the new dress hasn't been awarded as yet. What a darling child of seven. How the Lord must love her, because already she knows of His love and His desire to be her Shepherd too.

A dear girl of about sixteen appeared in the clinic three weeks ago. Her masters were six soldiers. She was afraid. She could only speak through one of these masters. She cuddled herself on the floor at my feet. My heart ached. I longed to tell her that I had been south to her country, that I had seen her depressed and overtaxed people—I understood, but I could not. Word comes that she has developed smallpox. I can only picture her down in the corner of some smoke filled hut, with perhaps a mat under her, and yet, perhaps not, but smallpox eating her body in addition to her syphilis. I can do more than this, oh yes. I am praying for her. Yes, God heals the sick. Sick bodies, sick hearts, homesick, lonely, depressed children. God heals them.

Yashee

By A. W. Pollock, M. D., Addis Ababa, Ethiopia.

Scene I.

G OULALI Road leading from the heart of Addis Ababa out past the George Memorial Hospital is a gradually ascending, gently curving macadam highway. It is lined on either side with stately groves of

eucalypti, among which are nestled many little Ethiopian tukuls (mud houses with thatched roofs.) From one of these one day some children came and ran out into the road to play. It was so nice there, the road was so smooth—they were so happy

and all unconscious of anything except their play.

Scene II.

Honk—Honk—Honk. -“Zurba!—Zurba!”. (Look out, look out.) Grinding of screeching brakes—Screams—Cries. The children fled in terror back to their homes, all—all but one. Bruised, broken and bleeding, a pitiful little heap in the dust, lay Yashee.

Scene III.

Out-Clinic George Memorial Hospital. On a chair a man sits, holding on his knee the crumpled form of a little girl. Her hair is matted with blood, her clothes are soaked and feeble moans issue from her mouth which is half filled with blood. Friends stand around wringing their hands as tears roll down their cheeks. A white uniformed nurse from a far-off land is tenderly cleaning up the wounds while a white gowned doctor from half way around the world is making an examination. Result: Two bones of the little right arm, broken above the wrist; half the upper lip cut through; two eyes tightly closed by hideous blue-black swelling; a scalp wound and a little instep laid bare from the ankle to the toes—all ligaments and tendons showing. That was all. Poor little moaning Yashee—too shocked to take an anesthetic, must now be sewed with many stitches. “Doctor, doctor—will she live?” “Yes, with God’s help she will.”

Scene IV.

Surgical Ward. Same hospital. Duration, two months.

Moans and cries at dressing time—yet the nurse is so kind. “When can I see? Wont my eyes ever open again? The days are s-o l-o-n-g. O-h, O-o-o-h—my foot.”

Afterward the eyes did open and the sight was uninjured. The torn lip healed beautifully, but the poor little instep—badly infected by the dirt that had literally been ground into it, was very slow in mending. And the days were so long—oh, so long. (Back in America, God moved a certain Society to send a box of dolls to George Memorial which arrived just about this time.)

One day the doctor stepped to the door of the ward and peeped in to see what Yashee was doing. She was sitting up in her little bed, crooning a wierd little song. On the pillow beside her was a picture post card—the picture of a baby—a little white baby—that the doctor’s wife had given her days before. To this she was crooning her little song. Behind his back, the doctor held a beautiful dolly which had just arrived from America. He tip-toed to the bedside and in a flash—before Yashee realized what had happened—the new dolly was in her arms.

It is hard to describe the scene that followed. The joy of Yashee was pathetic. At first, a look of stupified wonder—then it seemed as if tears were about to come from the little eyes and then—then, with a wild joy—she covered the dolly’s face with kisses, then hugged it to her breast and then began to croon her little song again. The doctor’s eyes were moist as he turned and left the ward.

Two weeks later. “Good Bye, Good Bye—Yashee. Don’t forget the verses you have learned and be sure to come back to see us. Good Bye.”

Scene V.

Much later. Hospital Office. Used by Children’s class of the Sabbath

School. The petite missionary Secretary—Treasurer of the hospital is sitting on the floor. All around are sitting: little yellow ones, little brown ones and little black ones. Some are ragged and dirty—others in cute little costumes are neat and clean. Some are bright and others are brighter. They are learning the story of Jesus' love.

As the doctor opens the door and peeps in, he notices one in the circle and his eyes light up and his heart fills with joy. He sees two marvelously bright eyes. Across the upper lip he sees a thin white scar. On the

little bare foot he notices a long white mark from instep to toe—all perfectly healed. And then he listens as he hears the little chorus of voices in the strange tongue of the Ethiopian Highlands: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

And as he draws back and closes the door, the doctor smiles and says to himself: "Yes, Yashee—it pays to waste (?) one's life in far-off Ethiopia."

Day by Day in George Memorial Hospital

By Miss Florence D. White, Addis Ababa, Ethiopia

Mrs. Bancroft, the clinic nurse at George Memorial Hospital, kept a diary of the incidents that happened daily in the doctor's office. The following are actual sketches of the people who visited the office and of their conversation while being diagnosed by the doctor. We are indebted to Mrs. Bancroft for this information.—F. D. W.

Scene I (9 o'clock in the morning)

Clinic in Addis Ababa. Doctor at desk; Nurse, Native helper, busy around table.

Enter a native man dressed in dirty, white clothes.

Patient: *Denes-teleh** (bowing to knees) I have worms in my ears.

Doctor: (Examines ear) My son, both of your ear drums are punctured. How did this happen?

Patient: I don't know, perhaps the worms ate the holes in them.

Doctor: (Pulling out pieces of straw from the ear) But why do you put pieces of straw and feathers in your ear? That is very bad. You have made these holes by doing so.

Patient: Oh no, I never put those things in my ears. I clean them with this little spoon. (Shows small silver instrument used for such purposes.)

(Nurse washes ear with syringe and puts in medicine.)

Patient: Did the worms come out?

Doctor: There were no worms there to come out.

(Patient becomes angry and starts to leave the clinic.)

Doctor: Wait my friend. This treatment will kill the worms. Come back tomorrow.

Patient: *Ishie.*** (Bows to the floor) I will come. May God give you health.

(Exit)

Enter native woman looking quite distressed, accompanied by six women servants.

Doctor: Good morning. What is your sickness?

Woman: I was sleeping with my mouth open and a snake crawled in

and went down my throat, and now I am going to die.

Doctor: Oh no, it is not possible for a snake to crawl down your throat.

Patient: But it did. I can feel it very plainly crawling in my stomach.

Friends: It is very true; we have seen it ourselves when it crawls up to the back of her mouth at times.

Doctor: (Goodnaturedly) All right, I have just the thing that will kill the snake, (taking a stomach tube.) Now all you have to do is swallow this tube.

Woman: Oh, no. I am afraid. It is too big, I cannot swallow it.

Doctor: But surely if you can swallow a snake, you won't mind a small tube like this. There now. I knew you could do it. We will wash that snake out of your stomach.

Patient: (Peering into the waste pail.) Where is the snake?

Doctor: (Giving medicine.) This medicine will kill the snake and lots of water will wash it away.

Patient: (Bowing low.) You are my father and my mother. May God give you for me. (Exit).

Enter native woman, well dressed, in white clean clothes, attended by twelve women servants.

Woman: (Bowing) *Denes-teleh.*

Doctor: Good morning. What is your trouble?

Woman: You are a doctor, you should know.

Doctor: Where is your pain?

Woman: Where do you think my pain is?

Doctor: How long have you been sick?

Woman: Aren't you a doctor? Why do you ask me? Look at my hand.

Doctor: (Examines hand.) The hand looks normal.

Woman: They itch. Don't you know what is wrong with them?

Doctor: (Hands her some ointment.) This medicine will be good for your hands. The price is an *Alad.* (13 cents U. S.)

(Woman takes ointment and talks at length about paying so much for it. Finally from under a great deal of clothing she pulls out a cloth tied in many knots, and counts out the small amount of money. Goes out talking loudly and all the servants muttering.)—(Curtain)

Scene II—Clinic. Two days later.

Doctor treating eyes of native seated in chair.

Enter the last woman in Scene I, carried on native bed, accompanied by husband and a number of servants.

Woman: Your medicine did not cure me, I am going to die.

Nurse: (Takes temperature.) *Temperature of patient is 105, Doctor.*

Doctor: (To husband) Your wife is in a very critical condition. If she had told me the symptoms the other day when she was in before, I would have known what was wrong and would have cured her. Now she has lost much strength by the fever.

Husband. *Woo-ye-e goot!*** Woo-ye-e-goot!* What shall I do. My wife will die.

Doctor: She doubtless has Relapsing Fever. We should admit her; one shot of Neo- will fix her up. (To husband). If you will have your wife remain in our house I am sure she will be well in a few days. The price is \$7.00 per week. (\$1.50 U. S.)

Husband *Woo-ye-e-Goot!* Seven Dollars! I don't have seven dollars.

Doctor. You must give us seven

dollars, if we take your wife into our house and cure her. (Exit the doctor)

Husband and servants confer about the money for half an hour.

(Enter the doctor).

Doctor: Well, will you pay the money?

Husband: (To head servant.) Give him \$3.00. I'll send the rest of the money when she is cured.

Doctor: No, I must have the seven dollars now.

(Exit the doctor.)

(After fifteen minutes—Enter the doctor.)

Husband: Give him the seven dollars. (Servant counts out the money out of a bag full of money.)

Doctor: (To attending clinic boy.) Dinsa, take this woman up to the women's ward.

(Exit the boy with patient.)

(Doctor busy at desk. Enter native man.)

Native: *Denes-teleh, Denes-teleh.* I want a *murphy*. (Injection of neosalvarsan) When I was a child I swallowed a small fish, and now it is very big. It swims around in my stomach, and I can hear it splashing sometimes. I always hear it splashing when I drink water. A *murphy* will make me well.

Doctor: No, my son, this medicine is better than a *murphy*. Take this after every meal; morning, noon and night, and you will be all right.

Man: *Aidulum.† Murphy! Afulugula!††* I want a *murphy*. My friend who was nearly dead came here and you gave him a *murphy*, and now he

is well. I will die, I will die, if you don't give me a *murphy*.

Doctor: No! no! It is not a *murphy* that you need. Go home and try this medicine. If it does not make you well, come again.

Man: No, I will *not* go home, until you give me a *murphy*. (Sits on the floor by the door.)

Clank-clank. Enter two men chained together. One the accuser, and one the accused, accompanied by policeman. One has bandaged head.

Nurse: (Puts on clean bandage.) Doctor, look this head is healing nicely.

Doctor: Yes, he is a lucky man. He came very near a fracture there. And his *Friend* (?) who hit him is lucky too, for had it been a shade deeper, he would pay for it with his own life. He will soon be out of it now.

Accused man in chains: "*Hakeem*, I want a paper to say this man will not die, so I can get out of these chains.

Doctor: Very well, the man is out of danger, and here is your paper. The price is \$2.00 (25 cents) for the certificate.

Exit prisoners and policemen.

Doctor: "And other sheep I have which are not of this fold. Them also I must bring. . . and there shall be one fold and one Shepherd."

(Curtain.)

(*) Greeting.

(**) All right, or I agree.

(***) Expression of surprise.

(†) No!

(††) I want.

He Heals the Sick in the Sudan

By Miss C. Blanche Soule, Nasser, Sudan.

THE Great Healer is at work here in the Sudan, a land of superstition, fear and worship of many gods. Which is the greater, illness of the soul, or illness of the body? The Christ is able to meet all the needs of the sin sick soul as well as the needs of a diseased body. What is our part in this work of healing? What would God have us to do?

Before coming to the Mission Field, I believed that Medical work was an "entering wedge" for the Gospel. I do not believe that Medical work takes the lead in this. Real practical Christian love for others shown in a life of humble service, be that loving service in the clinic or in any other department, is not just a wedge but it opens wide the door.

The conditions in the lands where the people are bound by their superstitions, false worship and fears, are beyond description. Those who have not lived and worked in the very midst of these awful conditions cannot grasp the terribleness of it. Who bears the brunt of the woes and horrors of these lands? The women and the girls. They are held by a system which has been created by the men of the land and maintained by them.

It means everything to our women to have strong children. If the babies die, it is just cause for a husband to divorce his wife, for is it not her fault that they died? Mothers of America, what would you do, how would you bear it, if when your baby were ill, the doctor told you that an evil spirit had caused trouble in your baby's stomach and many gashes must be made in your baby's flesh?

The doctor then has your baby held while he cuts into the flesh of your screaming child. Could you bear it? I could not, I should take my child and run away. Does our heathen mother run away? No, she will help to hold her baby while the gashing is being done. The terrible thing that she fears for her baby makes her willing to have the medicine man cut her baby's flesh.

Oh, that I had a gifted pen! That I had the gift to help you to see things as they are! That you might know some of the sorrow that I carry in my heart every day for the mothers of this land! Could I do this, the heart of every Christian mother would be touched deeply.

The infant mortality is very high. It is not uncommon to have a mother tell us that she has had nine children, but they are all dead; another mother has had ten children and two are living; another mother has had six children and three are living. Why is there such a high infant mortality? Everywhere there is absolute ignorance of the very simplest laws of health. The mothers are bound down by their superstitions. A reason is sought for illness, and since our mothers know nothing about the real cause of any disease, they are willing to believe the things the medicine men, and women tell them. The medicine men and women are very clever at their trade, and could almost deceive the very elect. The sad part of it is that they know nothing of any such thing as a law of health.

The more I see of conditions here,

the more I know of the terrors and beliefs of our people, the more I am convinced that this high mortality rate need not be, and yet under present conditions we need not wonder that so many of our babies die.

The death of a mother nursing a new born babe means, in the greater number of cases, the death of the baby also. Sometimes the family feel so sure of this, that they bury the living baby with the mother.

Eight years ago we were permitted to have a baby whose mother died when he was twelve days old. This boy is now in school. After the people saw what had been done for him, more mothers began to bring their babies to the clinic. Almost three years ago a second motherless baby was brought to us, and five more have been added. We have today, six motherless babies and the eight year old motherless boy. When we think



MISS SOULE AND HER FAMILY

A few of the children of the Sudan whose lives have been saved.

of the many babies that have been left motherless, we look at our nice looking babies and know that they are but a drop in the bucket.

Because of our babies, we are having more babies brought to the clinic.

Will this solve the problem for our people? Can we be content to try to cure a few cases, while all over the land conditions are such that hundreds of such cases occur? We, with the blessing of God saving one baby and the Nuer mothers in their ignorance killing them by the score. It seems so futile to go on giving some medicine to remedy something that could be and ought to be prevented. To teach the black mother how is worth much more than medicine; for her to be able to care for her child intelligently and guard it from illness is of far more value to our Nuer people, than scores that we white people might save.

What would you say is the road to travel to reach the place where Christ may center with His work of soul and body healing? We know that He is ready and willing, but He has given us a work to do and He waits. Are we improving the time? There must be some way whereby the attitude of the people towards life may be changed. The Christian message in story and life is the great lever. The rock of ignorance and evil customs that would keep the people of the land from being a healthy people is a hard rock to move.

Some years ago a young man, suffering from a very bad sore as a result of an attack of yaws plus a spear wound, came to the clinic. He was treated and after a long time his sore healed and he seemed to be strong and well. He was in school during part of his time of treatment, and continued in the school for several years. This young man learned to know and love the Lord. The work of healing was not just of the body.

This young man went back to his village and has been telling others of his Lord. Last year he came to school for part of the school year, and he is back in school this year. He says, "I want to know more about Jesus, and be better able to read the Word of God." This young man is greatly interested in what we are trying to teach of the laws of health and hygiene. God worked His work of healing in both soul and body, and now this young man is wanting to know Him better, and wanting to know things that will help him and his people to keep well.

There is and always will remain a great need for medical help, such

as can only be met by medically trained people, hospitals and dispensaries. There is a great need that can be met by the training of our own tribesmen to go out and give certain types of medical help to the village folk.

The great needs of this land cannot be met without your help. It is a glorious fact, that though we have received word from the homeland that the budget must be reduced, that the work must be cut, we have had no word from the Great Father that the power of the Holy Spirit has been lessened. May we depend upon you for more praying?

"The Life that is Christ"—The Life of Obedience

QUIET HOUR MEDITATION W. G. M. S. CONVENTION,
EVERETT, WASH., JUNE 22, 1931

By Miss Carol McMillan, On Furlough, Aledo, Illinois.

WE have our scripture lesson this afternoon in the 2nd chapter of Philippians. Our thought again is the life that is Christ—the life which because of its surrender to Him and its union with Him expresses His very own. The particular characteristic of His life which we will consider at this time, is His perfect obedience.

Note the 5th verse in particular. Paul exhorts these Philippian Christians to have the mind of Christ. And he points out that that mind was one willing to give up heaven itself with the perfect joy of the Father's presence and companionship and their mutual love and to come down to earth and to become one of the lowliest among men, and then to humble

Himself yet more by going willingly to death because it lay in the path of obedience—and not a death such as comes to all mankind, but the shameful, accursed death of the cross, reserved for the punishment of criminals.

How could the obedience of the Son of God lead Him to such depths of humility and suffering? The answer is: "It was the price that had to be paid to satisfy the justice of God in order to set right the results of man's disobedience to God. Man through that disobedience lost his communion and fellowship with God and that holy part of his nature which was like God, died and his sin of disobedience rose up as a wall, separating him from God. But God had created man for Himself and His love for him,

caused Him to seek man's return to Him.

From Adam until Abraham, God had a very discouraging time in keeping any knowledge of Himself in the hearts of men. From Abraham until the sojourn of Jacob and his family to Egypt, God dealt with His chosen people as a family, seeking to make of them the keepers of His light.

The whole book of Deuteronomy is full of the appeal and the command of God to the children of Israel to obey His law and His statutes. Just at the close of Moses' life after he had given all the commands of God to the people, he said: "See, I have set before thee this day life and good, and death and evil; in that I commanded thee this day to love Jehovah thy God, to walk in His ways and to keep His commandments and His statutes and His ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest in to possess it."

The history of God's people which followed, showed a very fitful obedience to Him. Whenever they did obey Him, He was most gracious in His blessings upon them, but in their disobedience, He turned away from them and they immediately fell into trouble. As time went on, their disobedience increased until His patience came to an end. Yet He continually sent His servants, the prophets, to warn them of what would inevitably follow if they continued to disregard His commands and He continued to plead with them to return unto Him that He might be gracious.

The prophet Isaiah spoke thus to them: "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of

bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool: If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword; for the mouth of Jehovah hath spoken it."

But in spite of the faithful efforts of all the prophets, they sinned away their day of grace and captivity in a foreign land was their portion while their land was destroyed. But God Who is rich in mercy, gave them another chance and returned them again to their own land. What was the result? Some few gave God a true devotion, but the nation failed of the obedience which God demanded.

Then when all hope from a human source had vanished, "God sent His own Son. He came and lived that gracious life among men— so beautiful, so wonderful, so helpful. He had but one all-consuming desire which He expressed thus to the multitude who had eaten of the loaves and the fishes: "I am come down from heaven, not to do mine own will, but the will of Him that sent me." To his disciples that day at Sychar, when though weary and hungry, He was indifferent to food, and they urged Him to eat, He said: "My meat is to

do the will of Him that sent me and to accomplish His work.

As we follow His life from day to day, we find positive evidence in both His gracious speech and His mighty deeds, that He did the Father's will. He never counted the cost to Himself, but with all the zeal of His nature, He devoted Himself to accomplish God's will for Him. And so we find Him on that last night of His earthly life, though perfectly conscious of what was before Him, giving no thought to Himself, but concerned with preparing His disciples for the event of His leaving them. And during His tender and comforting talk with them, as they were about to leave the upper room for the garden, He said, "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence." He was conscious of His perfect obedience to God as is shown by His statement in that marvellous prayer which He uttered on that same night: "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

Later, we find Him in the garden. He has gone a little apart from the group of disciples, but He has taken the three of His closest with Him. The sight is too sacred for human eyes as there in the night He suffers the agony of being made sin for sinful man. We read that He began to be sorrowful and sore troubled and so great was his distress of spirit that He said to the three: "My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me." And He went forward a little, and fell on His face, and prayed saying, "My Father, if it be possible, let this cup

pass away from me: nevertheless not as I will, but as thou wilt." Again a second time He went away, and prayed saying, "My Father, if this cannot pass away, except I drink it, Thy will be done." And He came again and found them sleeping, for their eyes were heavy. And He left them again, and went away, and prayed a third time, saying again the same words.

Having yielded to the Father's will and having been strengthened to carry it through to the end, He gathered His disciples about Him and prepared to leave the garden and went forward to meet Judas with the band of soldiers and officers, who had now come.

And then there followed the arrest, the false trial, the scourging, and the mocking, the buffeting and the abuse of the soldiers, and finally, the unjust condemnation to death—the punishment which was due you and me. And He was led out to Calvary and there crucified for you and for me. Oh, Friends, if we could keep that sight before us, it would cause us to realize what God thinks of disobedience and would surely restrain us from it. For all sin is disobedience to God, and Jesus was paying the penalty of sin. God forbid that we should ever be able to look upon that scene without the deepest contrition of heart and the utmost loathing for sin. Who could hear that heart-broken cry, "My God, my God' why hast Thou forsaken me?" and not be touched to the depths of his soul, knowing that it was our sins that shut God's face away from His beloved Son.

When Jesus knew that all things had been accomplished that the scripture might be fulfilled, He said, "It

is finished", and He bowed His head and gave up His spirit. And the consequences of man's disobedience to God, had been fully met, and the way back to God for man had been opened up by the blood of Jesus. He who knew no sin, had been made sin on our behalf; that we might become the righteousness of God in him.

Then, Friends, since He has done all this for us at such a price, what does He expect from us?

Early in His ministry, He told the multitudes, "Not every one that saith unto me, 'Lord, Lord', shall enter into the kingdom of heaven; but he that doeth the will of my Father Who is in heaven. Many will say to me in that day, 'Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?' And then I will profess unto them, I never knew you: depart from me, ye that work iniquity." On the last night of His life, when He was speaking so intimately with His disciples, He made very clear to them whom He would count His own. Hear His words: "If ye love me, ye will keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself unto him." "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my words." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love." "This is my commandment, that ye love one another,

even as I have loved you." "Ye are my friends, if ye do the things I command you." "These things I command you, that ye may love one another."

John, the beloved disciple, put the matter of true discipleship very clearly in his first Epistle. He said: "Hereby we know that we know Him, if we keep His commandments. He that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him; but whoso keepeth His word, in him verily hath the love of God been perfected. Hereby we know that we are in Him: he that saith he abideth in Him, ought himself also to walk even as He walked."

A life of obedience then means a life and a love like that of Christ. It means that we set ourselves as steadfastly to do the will of God as Christ did. It means that we seek always to do the things that are pleasing to God. To this end, we need to make the prayer of Paul for the saints and faithful brethren at Colosse, ours day by day: "That we may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God."

Because of what His perfect life of obedience wrought for us, shall we be satisfied with anything less than the fulfillment of this prayer? Hear it again: "That we may be filled with the knowledge of His will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God."

Winning Many Minds A Literature Demonstration

The following sketch was presented at the W. G. M. S. Convention in the nature of a Style Show. Miss Elizabeth Milligan, Secretary of Literature, Mrs. Joseph Heagen, Editor of the Junior Missionary Magazine and Mrs. John P. White, Editor of The Women's Missionary Magazine, each presented her department.

We are indebted to Mrs. J. W. McKelvie of Pittsburgh, Pa., and to Mrs. L. P. Gentry and Mrs. Haidee Ewing Rankin of Ottawa, Kansas for the suggestions for this demonstration and to Mrs. Emma Childs of Urbana, Illinois for the Song.

FASHION is a subject of perennial interest. "Wherewithal shall we be clothed?" is a question that looms large in the mind of every woman. "What shall we wear and how shall we make it?" is a subject discussed periodically in every household. With some women style may assume undue proportions in their minds, but we all agree that it is a subject of some importance.

As there are styles for the physical woman, so there are or should be styles for the mental and spiritual woman. In this little sketch we wish to present those styles that will make our missionary women and children appear at their very best on every occasion. We want every one to be properly equipped, "thoroughly furnished unto all good works." In some Eastern lands styles in dress have remained unchanged for centuries. We of the West change. We choose what we desire. Today we need to discriminate in our choices. We need an open mind and an open heart to choose the best.

Prayer:

OPEN MY EYES

Open my eyes that I may see
Glimpses of truth thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.
Silently now I wait for thee
Ready my God, thy will to see;
Open my mind illumine me
Spirit divine!



LITTLE MISS JUNIOR MISSIONARY MAGAZINE

Cut furnished from Mrs. George Moore Memorial fund.

THE JUNIOR MISSIONARY MAGAZINE

Since this is a summer of jackets, every frock with its jacket, we have planned our Junior girl's dress with a little Eton jacket to be worn with a full skirt, which is trimmed in large block design made from the covers of the 1930 *Junior Missionary Magazine* and with smaller blocks (other cut-outs) between the larger ones.

Note the jacket's attractive trimming—cut out life members' pictures (They make our magazine attractive.)

This Junior Missionary Magazine dress is very practical; it can be worn on almost any occasion. It is very appropriate for the "Sunday best" because of its "Lessons" and missionary stories found in the "Our Far Away Friends" pockets. It can be worn, too, on the work-a-day for on it is "Our General Secretary's Letter", which gives instructions and outlines work for the Juniors. When it comes to the "Tell us a story" time of the day it is just the thing. Mother will be real glad you have it on for its inside pockets hold stories that will save her a heap of worry. Wear it, too, when play-time comes; its "Something To Do" trimming will keep you mentally and physically alert.

The socks to be worn with this costume are white with a black border made from "Our Far Away Friends" panels cut out and stitched on.

You will notice the costume is in black and white—always a very popular combination. A pink hair band with the cut out letters—*Junior Missionary Magazine*—completes the outfit.

Not only is this junior costume practical, but it is also very inexpensive. For 25 cents one copy of the *Junior Missionary Magazine* will be mailed each month for one year direct to your home address. Or, if this is too much, then for 15 cents each we will mail ten or more to one address. Really, this is a bargain! You can't afford to be without it. Why not have your junior wardrobe complete and strictly up-to-date? Sit down now and send your order—make it one for every Junior in your congregation. Thank you.

PRAYER CYCLE

Enter girl wearing a "Sandwich Board" covered with leaves from the Prayer Cycle.

Every well dressed woman in this audience recognizes the importance of the blouse in an *ensemble* outfit. In this model we are showing you our most popular blouse, the *Prayer Cycle*.

Any Christian enterprise, to be successful, must be undergirded by PRAYER. To make prayer effective, it must be intelligent; so this blouse has been created. It may be worn any time during the day, but it is especially appropriate for the early morning before entering upon the regular activities of the day.

This blouse is a handbook of *prayer* and *missionary information*. Its purpose is to enlist the membership of the church in daily, definite, united prayer for our work and our workers, trusting Christ to fulfill His promise, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father Who is in heaven."

It contains definite objects of prayer for each day of the month. These include the various mission fields and enterprises of our Church in this country and abroad. It gives the names of all our missionaries, their place of labor, and the nature of their work. And there are maps of all the fields, adding greatly to its value.

It also suggests a day of prayer for the *Church at Home*, its ministers and officers and leaders; for Sabbath Schools, and young people's societies; for seminaries and colleges. Indeed, a very complete outline of our Church at home and abroad.

When one purchases a costume one wishes to know for what occasions it will be appropriate. This blouse is appropriate for almost any religious function. It should be used daily in one's private devotions.

It should be used regularly at the family altar, thus training the children to pray for our missionaries and making them familiar with their names.

It should be used by the pastor in the weekly prayer-meetings and in the Sabbath services.

It should be worn to the missionary society meetings and be made a part of every devotional service.

The Prayer Cycle can also be made a memorandum book. See how this one is marked up. These red lines underscore the names of our own congregational missionaries and of our presbyterial society missionaries and their places of service.

These blank lines at the bottom of the page are for the names of persons whom one wishes to make special objects of prayer. On every page of

this Prayer Cycle are the names of Ghandi, the great Indian leader, and of the Emperor of Ethiopia, the outstanding men of influence and power in their several countries—men who need to be prayed into the Kingdom of God.

The testimonials from the missionaries as to the value of such united, definite prayer as the *Prayer Cycle* makes possible, are many and favorable. We have the testimony of many that often in their work they "wonder how their words have power," until they remember that their names are in the Prayer Cycle for that day, and so rejoice in the assurance that they are being upheld at the Throne by the praying people at home.

In some heathen lands the people use prayer-bells to call the attention of the gods to their prayers. The ears of our God are always open to the cry of His children. But our Prayer Cycle is like a golden bell to call the attention of Christian people to their always listening God, to ask of Him blessings which He longs to give to His servants, the missionaries. When we heed that golden bell, how we are blessed! Intercession brings blessings to *those who pray* as well as to *those for whom they pray*.

Song: "Standing in the Need of Prayer."

LEAFLETS

Enter girl carrying a bag filled with leaflets.

No costume, however attractive, is perfect without the little accessories which give a touch of style and add "chic" to the costume. In this *bag* we are carrying some of our most attractive accessories. We call them *Leaflets*.

Leaflets are very valuable as an article of dress because they are so *easy to handle*. A convalescent, without strength to hold a book or a magazine in her hands, can pass many a weary hour with profit and pleasure by reading leaflets.

Another advantage of leaflets is that they are *brief*, and do not take much time from the full hours of a busy day.

Again, a leaflet represents but *one theme*, making it easier to get the message across.

And last, but not the least virtue of this accessory, is that leaflets are *inexpensive and easy to secure*.

Do you ask how to wear these accessories?

Enclose one in a letter to a friend.

Take one with you when calling on a sick neighbor.

Give them to the girls and boys in your Sabbath School class.

Distribute them to the members of your missionary society.

Slip one in the envelope when you pay your milk bill.

Are you putting up a lunch for a friend who is starting on a journey? Put two or three leaflets in the lunch box. She could hardly refuse to *read your message*, if she *eats your lunch*!

Leaflets have had no mean share in the evangelization of the world. J. Hudson Taylor, who established the China Inland Mission, was converted through reading a leaflet.

Bishop Thoburn, great in the missionary annals of the Methodist Episcopal Church, became a missionary through reading a leaflet. Thus God has honored the little, insignificant leaflet by making it an ambassador for Jesus Christ.

Make a collection of these very

valuable accessories. They will add beauty to your *spiritual costume* and will be very becoming to your *Christian profession*.

THE MISSION STUDY CLASS

Enter Model wearing a Sport Dress, carrying several Mission Study books.

In this day and age our young women especially feel that a Sport Dress is quite essential to their wardrobe. In our societies, if one wants to be up-to-date, if one wants to be a "good sport" she must have a Mission Study Costume—she must engage in Mission Study.

The Mission Study Class will "dispel ignorance, remove prejudice, overcome indifference and arouse interest. It will encourage benevolence and vitalize prayer."

Here is an absolutely up-to-the-minute outfit: "Christ Comes to the Village", "Open Windows", "The Challenge of Change" and "God and the Census". Be sure to include at least two of these numbers in your autumn purchases. They will not be out of date until the summer of 1932.

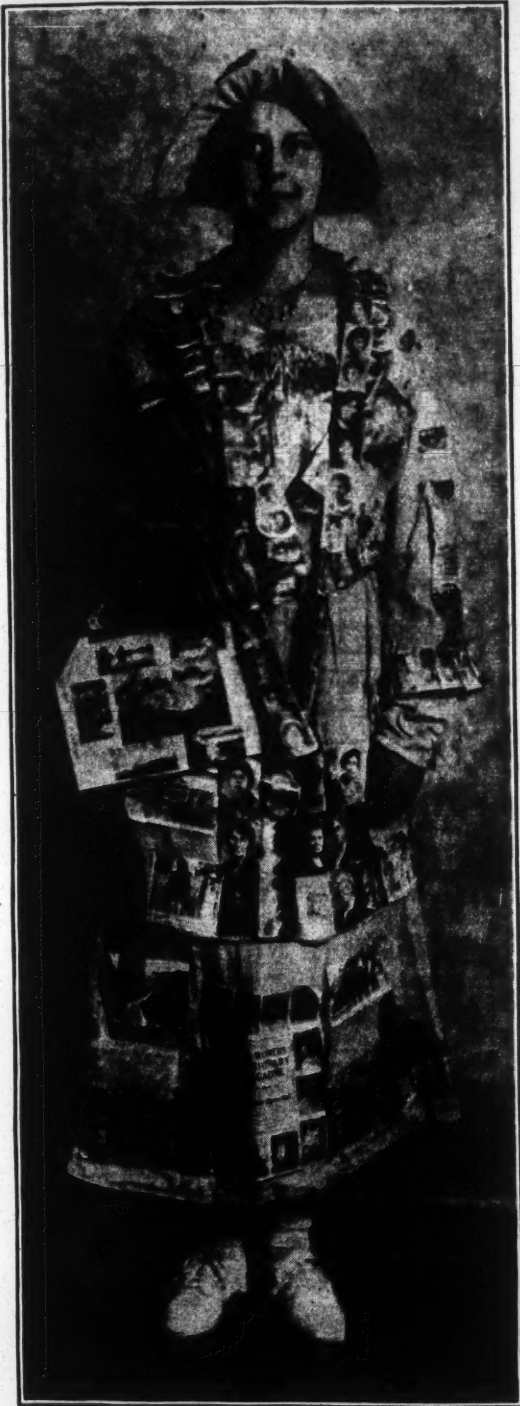
THE MISSIONARY REVIEW OF THE WORLD

Enter girl in Travel Dress carrying copies of *The Missionary Review of the World*.

American people are great travelers these days. Every one either does travel or wants to travel. Naturally one needs a travel costume.

The world is very large and yet,
"The world stands out on either side
No wider than my heart is wide."

Widen your heart, by going, in your study, in your imagination, in your prayer, to every corner of the globe with *The Missionary Review of the World*.



MISS WOMENS MISSIONARY MAGAZINE
Cut furnished from Mrs. George Moore Memorial fund.

THE WOMENS MISSIONARY MAGAZINE

Enter girl dressed in a green costume decorated with pictures from the Magazine.

Now we want to present our useful all-occasion dress. Some dresses are

suitable for wear in the morning, or in the afternoon or in the evening. Some are for travel, or street wear, or sport wear. But here we show the most useful "all round" dress of the season.

It is of course a ready made dress. A factory in Xenia, Ohio, has specialized on this one dress for 44 years.

It is a very popular model and is becoming to every member of the society whether she be youthful or mature. The material is a very exclusive kind and is never used for any other dress. It is a mixture of homespun and Oriental. The threads are gathered from many countries and woven into an intricate pattern of lights and shadows. Notice the design. See these dark threads of ignorance, superstition, vice, sickness, and hatred. But see these silver threads that make an endless chain pattern. These are the threads of enlightenment, of health and love and service.

Note this unusual trimming here in the front. It really is not wood and yet truly it is a *Board* made up of fifteen parts. This trimming adds attractiveness to the gown. It is provided from a fund known as the Mrs. George Moore Memorial Fund. It grows more elaborate year by year.

We call attention to this costume jewelry. Each medallion is a cameo. When one is buying a cameo in a foreign city, one chooses it for beauty of face or carving, or for the subject—the "goddess of the chase", or the "goddess of grapes", but here each of these 182 cameos is a "Daughter of the King" whose face has been carved and chiseled and polished by the hand

of a Master workman and the beauty of His touch shines forth in her countenance.

The hat is a new creation. It is quite essential to the costume. It sort of "caps it off", one might say. It's a kind of "thinking cap" suggesting new methods or different ways of doing things. We use this Method Cap to create new and interesting ways of carrying on missionary meetings. Just as soon as one dons this hat she is ready and eager to get to work.

This is a "fairy costume". Step into it and you are transported into various regions. It will send you first of all to your closet to have "A Little Time Apart". It will carry you up among "A Cloud of Witnesses", or all through the Homeland. It will take you to the Northwest among our First Americans, to our cities among our Newest Americans, to our mountains among our pure blooded Americans, or "Way down South to the Land of Cotton". Or it will transport you across seas where you may look with sympathizing hearts on the neglected women of Ethiopia and the Sudan, the veiled Moslem women of Egypt, and the downtrodden women of India. Or you may have sweet fellowship with the wonderful Christian women who have developed under missionary tutelage in the past years.

You may look into the workshop of the Board Secretaries, as they toil joyfully over reports and estimates and expenditures for the Kingdom.

Perhaps this costume makes one a bit self-conscious. It leads to self-examination. Facing the needs of all the fields for which the W. G. M. S. is responsible, it makes one see how

little she has done for her Master and leads her to exclaim "Lord what wilt Thou have me to do?"

No up-to-date United Presbyterian woman can afford to be without this dress. It is now being worn by less than 11,000 women. It ought to be worn by at least 25,000.

One needs a purse on every occasion. Just one dollar taken from this purse and sent to the Xenia firm will bring you one of these wonderful costumes.

May we count on an increased number of women wearing this costume in 1931?

MAGAZINE SONG—By Four Girls

Tune: "Battle Hymn of the Republic"

1

The dear old Magazine, with it's covering
of green
Has from page to page good messages as
one who reads has seen;
If you take it, if you read it, there are
things that you will know,
With your mind these things will stow.

Chorus:

Do you Lady, do you take it?
Do you Lady, do you take it?
Do you Lady, do you take it?
Please do not say "No! No"!

2

Do you care about your sisters that have
gone across the sea,
Do you care about the many souls that long
to be set free?
If you want to have more int'rest and de-
sire to work more keen
Take and read the Magazine.

3

Now if you do not take it make your mind
up to subscribe
For we know that when you read it you
will then be satisfied.
And we hope that before winter in all
homes there will be seen
The Missionary Magazine.

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

THE NURSES' TRAINING DEPARTMENT IN CONNECTION WITH ASSIUT HOSPITAL —ITS BEGINNINGS—

By Miss Ruth A. Work, Assiut.

I think it was in 1915 that the work I wish to tell you about began. Our girls were of course studying physiology, and the older ones in the house took turns helping in the school clinic morning and evening. But as we looked into their future, as we always try to do, we were conscious that they needed something more to prepare them to care for their sick ones.

So one day we went to Dr. Henry and asked for our senior class the privilege of an occasional visit to the hospital. We coveted for them opportunity to observe not only the skillful treatment but the quiet and order of the wards. It was with some diffidence that we presented our request, knowing what a busy life the nurses led. Dr. Henry put us quite at ease as, slapping his knee, he exclaimed, "A capital idea!" adding in that hearty way of his "I'll just speak to the nurses about it."

The next day he told us that Miss Hay was begging to have the girls "not for an occasional visit but for an hour every week." We were delighted.

The successive superintendents of the hospital, Sister Dorcas (Teas), Miss Bennett, and Mrs. Eby, and the nurses have given generously of their time and skill and have thus made rich contributions to the homes and to the schools of Egypt. When Miss Bennett

gave her first formal lecture on the "History of Nursing" the fourteen girls gathered in the hospital drawing room were thrilled. One felt it an hour fraught with great possibilities. Another high point in this course is the practical examination given at the end of the year when the girls demonstrate their knowledge of sick-bed making, poulticing, bandaging, giving injections, etc. We deeply regret that Mrs. Eby is so



FIRST CLASS IN NURSES' TRAINING SCHOOL, ASSIUT HOSPITAL

soon to leave the hospital, for her lectures have been a great inspiration.

We could give countless examples of the practical out-working of this training:—of simple eye-treatments given, of quiet self-control in anxious sick-room nursing, of the Bible woman making cholera belts for babies in her district, of the use of barley water, of the Mission doctor's high commendation of the girl who cared for her mother and the new-born babe, etc.

One girl, a Bible teacher in Luxor, followed her Bible lesson in a simple hut in Karnak with a demonstration in baby bathing "as we were taught at Assiut Hospital." She had no sooner finished baby's bath, when another mother came forward saying, "Now let me bathe mine and you tell me just how to do it."

A pastor's wife, said as she was leaving the hospital with her two-weeks old baby, "Pray for me. The women of our congregation are just waiting for my return. They say, 'We'll see how she lives up to her own teaching about the care and feeding of babies.'" Missionaries who have visited her these past two years say that she is indeed living up to her high standard.

One hundred seventy-six girls have, since 1915, had the benefits of this practical course. They and we praise God for the hospital.

A LIFE SAVED

By Miss Anna Criswell, Assiut.

This year our pupil nurses have been going into the homes of Assiut and the surrounding villages to help the doctors with maternity cases. Sometimes they go into wealthy homes and at other times into the very poorest homes.

One afternoon Dr. McClanahan had a call to go to Tatileeya a very primitive village near the desert. He took Miss Insof with him. They arrived late in the afternoon and found

the patient lying on a straw mat in a small room having only one high, narrow window. The patient had given birth to a baby a week before and having been improperly attended by a midwife was apparently near death. The family had called in an Egyptian doctor but because they could not allow a woman to be attended by a man they would allow him to do nothing but give her a hypodermic. It was apparant that an operation was the only chance of saving the patient's life, and Dr. McClanahan explained this to the family and finally obtained their consent,—but how to operate? There was no bed or chair or couch in the room. The only thing to be done was to kneel on the floor, and by the uncertain light through the one narrow window (for the sun was getting low) the operation was performed. The old mother sat on the floor nearby rocking the baby back and forth and asking questions and giving suggestions.

There seemed little chance of recovery for the poor young mother was very pale and spent from loss of blood, but the doctor and nurse gave her an infusion of glucose and with prayers for her recovery, left.

About a week later some relatives of the family arrived at the hospital with the news that the patient's fever had left her and that she was on the road to recovery.

Linked up with the above incident might be told a long and pathetic story of the woe and misery and suffering inflicted upon the woman and child in Egypt. The attitude of Mohammedanism towards women calls for our deepest sympathies, our greatest efforts as Christians to lead them into the Better Way of which Christ is the Door.

—Minnehaha Finney.

AMULETS AND CHARMS USED HERE AND THERE IN EGYPTIAN VILLAGES

By Miss Minnehaha Finney, Tanta, Egypt

At our first visit in the village of Sanhur we were greeted by a group of women every one carrying a baby either in her arms or astride her shoulder. Every baby was loaded down with charms and amulets.

I took occasion to ask about these and they very smilingly told me about the contents of the amulets. Here they are: One rather flat little parcel containing seven needles that had never been used; another contained seven colors of silk; another seven kinds of grain; another some sea shells brought back from Jerusalem by a pilgrim; another a frog and still another a chameleon. Others contained—well some of the things used are unmentionable. For this very reason they are considered powerful.

Verses from the New Testament or from the Koran are commonly used. The Moslems strange to say often use the cross as a charm. Sad to say the rite of baptism is often considered as a charm among Coptic women. Moslem women will join the procession on the day of baptism and have their children baptized also.

A Moslem mother bore a little son. In order to preserve his life she tied the dead body of a new-born puppy to the baby. A rat or mouse is used for the same purpose.

The "Kohl-kahl" (anklet made of iron) is a favorite amulet to be worn by the mother. It is believed that as long as she wears this that her child will live. There is a process for obtaining the anklet. The mother goes about as a beggar and begs a large basket of bread scraps which she takes to a blacksmith, who himself must be the grand-son of a blacksmith. The blacksmith takes the bread as a gift to feed to his poultry. In return he makes a pair of anklets for the mother to wear and perhaps a small pair for the child. The child

is now considered safe against the "Evil Eye".

Baby has an eruption on his little body. The mother begs a loaf of bread from a "stingy" woman. This she burns; then she takes the ashes which she mixes with olive oil and anoints the baby's body.

A young man seventeen years old has been in Tanta Mission Hospital four months. He says he has a wife called Anisa who is only ten years old and during the time he was away from home in the hospital she grew taller than her husband. Poor fellow he had a dreadfully sore foot which would not respond to treatment. He said the cause of his sore foot was the "Evil Eye". There was a poor woman who had a son who was not as well-favored as this Seyvid. He was not tall and handsome. He was not married, etc., so she up and cast upon him the "Evil Eye" to get even. The next thing is to get rid of this "Evil Eye". They take the poor woman's black head covering, burn it, gather up all the ashes and cast them over the patient. But we notice that he had to be brought into the hospital.

It is not always easy for our Christians to put away entirely some of the customs which have a tang of old time superstition clinging to them. The room where we sat was nice and clean, very simply furnished but very comfortable. The young father and mother were well dressed and spotlessly clean. They had a dear little boy nine months old and he seemed very well taken care of. Some of us missionaries were calling on them having a very pleasant visit and suddenly one of the missionaries leaned forward noticing that the little baby's ear was pierced and had just a common string in it. Upon inquiring the cause of it the parents seemed much embarrassed but they confessed that it was put there so that *the evil spirit would think that he was a girl and not be envious*. They had lost several children and so, even though they

were Christians and good ones, they were desperate in their attempts to keep this baby. They share part of their house with Moslems who are very superstitious. As they said, their Moslem neighbors had taken things into their own hands at the birth of the child and pierced his ear. They just had not bothered to take out the string.

Generally speaking, both Moslems and Copts are very superstitious in regard to their children, especially boys. Many times boys are dressed

like girls to fool the evil spirits. Dirty bags of cloth containing a piece of paper written by a "holy man" are tied on children, sometimes gold hands are hung to a wisp of hair on the child's forehead. This is Fatima's hand and Fatima was a holy woman, being the daughter of the Prophet Mohammed. Wealthy, well-dressed women will walk in the street with their children ill-kept and in torn clothes, because they fear the "Evil Eye".

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor

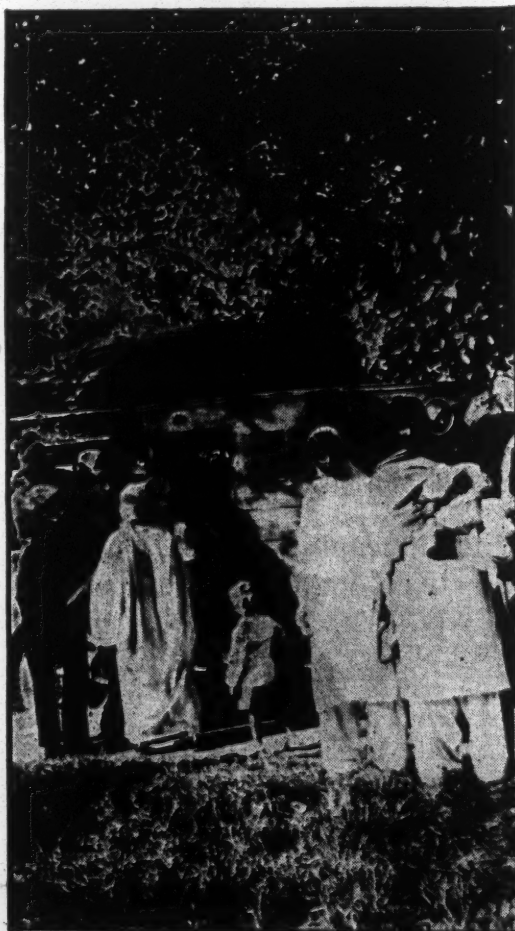
SIALKOT PRESBYTERIAL

By Marjorie Ward Alter, Zafarwal, India

March nineteenth to twentieth the regular meeting of Sialkot Presbyterian was held in Zafarwal, Punjab. Eighty-five visitors and delegates came from Sialkot, Pasrur, Badomali and Zafarwal districts. As Zafarwal is not on the railway, the delegates came on foot, on horse-back, in two-wheeled carts and in modern motor busses. No Indian village is very far from bus lines these days, so the delegates arrived on time and were greeted by the reception committee who registered, gave badges, sorted out children, bedding rolls and suitcases and assigned the women and their belongings to a tent or a bungalow.

Three meals a day were served for a nominal sum in a large tent. Entertainment is simple in India. Each woman brought her own dishes and washed them; all sat on the matting and were served directly from the large kettles brought from the outdoor kitchen. No tired waitresses, large tableclothes, or piles of dishes to be washed; just plenty of bread (the unleavened *chapati*), a heaped plate of curry or pilao, plenty of water in the water jars, village dogs standing at a distance waiting to dispose of the garbage; thus ninety wom-

en were fed and happy, and twenty minutes after each meal, were seated ready for the business of the day.



A BUS LOAD OF DELEGATES STARTING FOR THE PRESBYTERIAL MEETING AT PASRUR

Cut furnished from Mrs. George Moorge Memorial Fund.

Dr. Jasmine Lal Chand, the president, called the women together and presided with grace and dignity. Roll call revealed 18 missionary societies and 382 members. Many of the women present were not delegates but were interested visitors from villages where there are no societies. Miss Grace Mian was the Urdu Secretary and Miss Roma Beatty, the English Secretary. The business was carried on almost entirely by the Indian members; the products of our schools and hospitals—now nurses, teachers, and

duly elected as delegates. The two men were granted the privilege of the floor and our Presbyterian delegates will be granted the same privileges in Presbytery. Two women delegates from Synodical will attend Synod this year. India's women are being recognized in the Church and their training has been largely in the missionary societies and they are more than equal to the new privileges.

Sialkot Presbyterian went on record as recommending the formation of a Scholarship Fund for self-support



OFFICERS AND COMMITTEE MEMBERS SIALKOT PRESBYTERIAL

Seated: Mrs. Mary Samuel and Dr. Jasmine Lal Chand. Missionaries in group, left to right: Mrs. Clements, Misses Mary Kyle, Dora Whitely, Roma Beatty.

Cut furnished from Mrs. George Moore Memorial Fund.

wives. The City Banner was awarded to Sialkot City Society and the Village Banner to Depoke Society of Zafarwal District.

Not so many years ago some of our most devout pastors sat out under a banyan tree rather than listen to Mrs. Samuel deliver a message from Synodical to Synod. This year in Sialkot Presbyterian two male delegates were present, namely—Rev. Jamil A. Din and Rev. Sadiq sent by Sialkot Presbytery. They asked that we send two female delegates to Sialkot Presbytery and Dr. Jasmine Lal Chand and Miss G. Mian were

pastor's daughters. Quiet unassuming village women plead for the literacy of their pastor's daughters—"For", they said, "Wherever we have an educated village girl, we have leadership. Young village pastors and teachers need well educated village girls for wives." Thus we see another new step forward, as at present no girl is helped to get an education unless she be an orphan and there are no scholarships in our Mission for village girls.

The devotional theme of the Presbyterian was "True Witnesses", Acts

1:8. Mrs. Mary Samuel led the Bible study hours and seemed to draw us all closer to Christ in the way of witnessing. It was inspiring to look into the faces of the listening women sitting on the floor as Mrs. Samuel spoke. There were the village women with their silver ornaments and brown babies to whom this study seemed like an open window into heaven; there were the cleaner village women, wives of pastors and teachers, to whom the privilege of witnessing to the non-Christians and ignorant Christians was a real challenge; there were the young school girls and student nurses from Sialkot and Pasrur, with eager eyes and white clothes intently listening; there were the teachers, doctors and city women in their lovely draperies to whom this challenge of true witnessing was a real call to deeper consecration.

All the speakers and conferences aimed to bring witnessing into a practical place. Mrs. Emily Clements presented an illuminating hour for village societies. Mrs. Benjamine conducted a Blackboard Study on Charms and Superstitions* that are common in the communities from which the women came. When she had finished, a dear old Panjabi woman rose and said, "Now my sisters, we know what is wrong. Let us go home and tell folks what Christ would have us do."

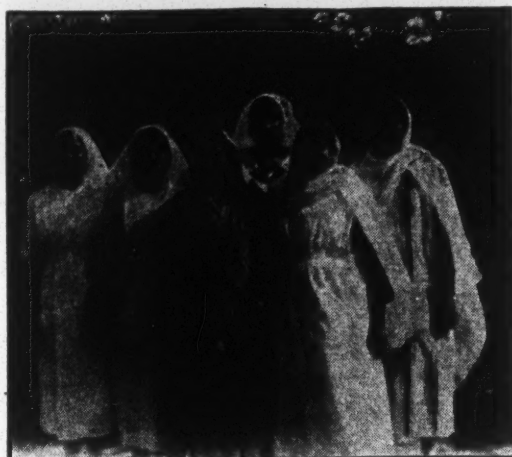
When the last Psalm was sung, the last goodbyes said, and each woman on the way home—back to the mud houses or the rush of the city streets or back to the hospital or school—Sialkot Presbyterial had only just begun, for lo there went forth many to repeat the lessons, to be more faithful to old trusts and to nurture new societies. "Ye shall receive power after the Holy Spirit is come upon you and ye shall be Witnesses, unto the uttermost part of the world."

(*) This address reported by Dr. Jasmine Lal Chand and translated by Mrs. Alter appeared in the August number of *The Womens Missionary Magazine*, page 32.

"HAIL AND FAREWELL"

By Miss Kate Spencer, Sargodha, India

On February 4th, a garden party was given at the Hospital for Miss Hill and Miss Dickson by the Hospital



STAFF OF MARY B. REID MEMORIAL HOSPITAL, SARGODHA, INDIA

Cut furnished from Mrs. George Moore Memorial Fund.

staff. This party served to introduce Miss Dickson as the new manager and to bid farewell to Miss Hill who will soon be leaving for furlough, also to bid farewell to Mrs. Bhanote the wife of the Deputy Commissioner who was transferred to another district. The party was held on the lawn, which because of its thick hedges makes a delightful place for seclusive Indian ladies. A canvas canopy was erected for protection from the sun. Chairs, benches and rugs provided seating capacity for 200 guests. Colored paper banners and poinsetta plants gave a festive air to the place, which was heightened as the guests arrived by their many colored costumes. Some arrived on foot, or open carriages or open motor cars. These were unrestricted by face coverings and were at once accessible for observations. Others came completely covered by their Mohammedan cloaks and further shielded by closed carriages or motor cars. There was always a moment of suspense until such coverings were put aside and the real lady emerged in all her splendor. Ancient and modern fashions were strangely

mingled. From beneath one of these unattractive covers a most unusual woman appeared. A fair rouged face, what appeared to be bobbed hair from the front but when ob-



MOHAMMEDAN VEILED WOMAN

served from the back was a real Punjabi oiled braid, a sheer georgette crimson head scarf with gold embroidery on it, fox furs, a Punjabi suit (shirt and trousers) of brilliant crimson crepe de chine, and high heeled pumps. This lady sports different styles of clothes for every occasion. She reads the New Testament in English. Other women wore handsome "saris", some of somber delicate shades, others of gorgeous colors. Many wore ordinary inconspicuous clothes.

The program consisted of a series of health talks by the staff. Their subjects were "Our Wonderful House", "Building Material", "Enemies", "Windows and Doors", "Telegraph Office", and a Bible message

on "The Two Foundations" by the Bible woman. Refreshments of Indian sweets, nuts and fruits were served. The children were entertained with games in another part of the lawn.

Mrs. Bhanote was not able to arrive until the program was over. She is a beautiful and graceful Indian lady. Her arrival created another stir. She was garlanded with flowers and an appropriate speech made in her honor.

At the close Miss Hill announced that there would be a religious meeting held in the church the latter part of the month. The subject would be "Eternal Peace". All were invited to attend and bring their friends. The announcement was received with



A "DISTURBER" IN EVERY MEETING

Used by permission R. R. Ferger.

Cut furnished from Mrs. George Moore Memorial Fund.

pleasure and many began at once to discuss plans for going. All departed for their homes in the best of spirits.

On February 24th at 3:00 p.m. all roads leading from the city toward the church were thronged with women. Seven hundred notices published

in Urdu, Hindi, Garmuchi and English had been distributed in the city advertising the meeting. Miss Cowden and Rakhil Sandhu came from Sialkot to speak. Mrs. McArthur was the chairman. The church was crowded with women and children. A western spectator might have remarked that the women were not very reverent and the babies were numerous and noisy, but those accustomed

to the clatter of India would be delighted with the attention and the quieting spirit that pervaded the meeting. People are saying "What is going to happen? Mohammedan women and Hindu women are going along with the Christians to church and sit listening to their teaching for two hours. Will they all become Christians?"

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

A CHANGED HEART

By Miss Ruth Walker, Gorei, Ethiopia.

Hadi Zoudei is one who has been faithful in attendance at Mission services since the beginning of our work in Gorei seven years ago. She was a pathetic old lady in that she is the mother of a rich merchant here, but a mother whose son brought only shame and disgrace. He was cruel to his slaves, despised his neighbors and worst of all, ignored his dear old mother.

When she fell ill, we carried medicine and food and blankets to her. When her clothes wore out, a missionary took pity on her. When her house collapsed, as stick and mud houses are bound to do in Ethiopia, a missionary rebuilt it. And at one time she came to the mission compound to live, her son so ill-treated her.

During the last few months I noticed a change in our old friend. She was clean and looked well fed and was well dressed. And she had an unusually happy expression. One day not long ago she told me proudly that her son was rebuilding her house before the rains would begin. I was surprised, and glad, and told her I was happy she was to have a new house.

Then the story came out, bit by bit. How Hada Zoudei beamed when she told me that her son now gives her a sum of money each market day with which to buy her food; how she

has but to say she is in need of a new dress and he gets it for her at once. I'm sure there will be no heart gladder in America on Mother's Day when we plan to especially honor our mothers than the heart of this dear old Ethiopian mother's is every day now. She asks so very little—and when this little is forth-coming, she is certain of the love of her son—certain that he no longer despises her and that she will not be shamed before her neighbors.

When I asked if she could account for this change of attitude toward her, her answer was that God has changed Zoudei's heart. And I know that God has answered our prayers in exactly the way we have asked. This case has been brought before us many times at our weekly prayer meetings. And we have prayed that God might bring about a change in the heart of this man so that his mother might have the comfort and love which an only son can provide. Many years have passed and at times it has seemed we were praying amiss, but the miracle has happened at last. What an inspiration and an impetus to prayer a definite answer of this sort is! And how often we have not, because we ask not. God grant that the petitions we raise in behalf of many others in this needy land may be in accordance with His Divine Plan and that we may be used mightily in serving our Lord in Ethiopia.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

NEW WILMINGTON CONFERENCE

The annual gathering sponsored by the Board of Foreign Missions draws together a group of people who are interested in the extension of the Kingdom of Jesus Christ. About four hundred people, more than three hundred of whom were young people, had a happy week gathering information and inspiration in the quiet college town of New Wilmington, Pa.

Bible study under Dr. R. T. Campbell of Sterling, Kansas, Rev. Calvin Reid of Louisville, Kentucky, and Miss Mary J. Campbell of India; Mission Study under various leaders with Miss Anna A. Milligan as Dean, a Quiet Hour with Rev. T. C. Strangeway as speaker, Vesper services for girls, for boys and for adults and the tent service for all, made a rather full program. The afternoons, however, were free for recreation with special attractions every day.

Missionaries on furlough were present, giving messages to the various groups and coming into personal touch with all the delegates. It was a joy to have the three new girls, Misses Brandon, McCleery and Simpson who are sailing for their fields in September.

The value of this annual conference cannot be computed. No one attending could fail to experience a spiritual refreshing. The young people stood in the "Valley of Decision" and praying daily the convention prayer, "Thy will be done", many made definite decisions and went home with a new vision of life.



MISS RUTH McCLEERY
Egypt



MISS N. ADDALINE BRANDON
India



MISS ISABEL SIMPSON
Egypt

NEW MISSIONARIES UNDER APPOINTMENT OF THE WOMEN'S BOARD, SAILING
FOR THEIR FIELDS SEPTEMBER, 1931.

MAGAZINE MONTH

For several years the month of October has been specified as a particular time for securing new subscribers to *The Womens Missionary Magazine*. Every year many new names are added to our subscription list. May we ask that Literature Secretaries go over their lists and make note of the expiring subscriptions and secure the renewals. May we ask also that a very special effort be made to secure new subscribers. Just one from each society would add more than a thousand to our roll. In order to sustain interest in the work of the W. G. M. S. we must give information to our members through the Magazine.

We are grateful to our local Literature Secretaries without whom we could not "carry on". May we count on the co-operation of every one during the month of October.

* * *

CHRIST COMES TO THE VILLAGE

We wish to call attention to the very interesting and important study of Rural Life around the world. Usually we issue every year special studies of our foreign fields—India, Egypt, The Sudan and Ethiopia. Since much of our work in all our fields is among village people this seemed an opportune time to study our own village work. The articles from the four countries in which we are most interested accompanying the review of the text book, furnish abundant material for programs.

According to our plan the study begins in September. Societies using this study later in the year should preserve the Magazines containing these valuable articles for future use.

* * *

QUESTIONNAIRE

1. Where did "Mr. Cholera" and "Mr. Health" fight a duel?
2. What magic word brought the villagers to the missionary tent?
3. An enemy of Egypt—What?
4. Where did the Good Shepherd enfold one of His "other sheep"?
5. She crooned a song to a picture of a baby and then had a great surprise—Who?
6. Where did a woman think she had a snake in the stomach?
7. What chance for life has an orphan baby in the Sudan?
8. What is our "golden bell"?
9. Where did East and West meet in a woman's costume?
10. Did the pastor's wife live up to her own teaching?
11. Name some charms used in Egypt?
12. In what part of our church are women delegates sent to presbytery?
13. How many new missionaries are sailing for our foreign fields in September?

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank Offering Secretary

905 Publication Building, 9th St., Pittsburgh, Pa.

AN APPEAL FROM A THANK OFFERING BOX

What am I? "A blessing box".
Did I hear someone say?
Are the blessings you're receiving
Worth to you a penny a day?

Now, just stop, and think, a moment,
Each and every one of you
Of the blessings you're receiving,
Then decide the thing to do

Is for each to drop a penny
In your blessing box each day,
It will help to send the gospel
To the dark lands far away.

And if at any time you feel
You have had God's special care,
Drop in an extra coin or two
And give a thank you prayer.

The Lord will bless the money
And the giver just the same,
If ungrudgingly 'tis given
To be used in His dear name.

When you drop the money in
Please don't forget to pray,
I'm sure you'll have a goodly sum
On your Thank Offering day.

When the offering is counted
I am sure you'll all be glad,
When you find your Thank Offering
Is the best you've ever had.

Now, dear friends, just work and pray
Try each one to do your best,
To have a good Thank Offering
And your efforts will be blest.

—Mrs. A. J. Carnahan.

A THANK OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES 1931

David Livingstone gave as the motto of his life plans, "Anywhere, provided it is forward." May his motto be ours for this year. God's voice calls us to many commonplace duties, but as we perform these we have the confidence of being co-workers with Him. Never has the need been greater for us to **GO FORWARD** in His service. As we take up the work in our congregation and missionary societies this fall may we press forward with increased earnestness, endeavoring to build a stronger and larger army for our King.

May we go forward too, in our gifts to carry the light of Jesus to those not knowing Him. May our 1931 Thank Offering excel any previous offering. This will require the help of each member of the Women's General Missionary Society. A few cannot accomplish this, but united with one heart and one soul we will go forward to accomplish great things. The general economic condition need not discourage us, but may it bring us to our knees and by prayer and thanksgiving may we go forward with great confidence, relying on His promise to supply our every need.

Interest others in the work accomplished by the Thank Offering. Women to whom God has given large means may be waiting for you to speak to them of His goodness. Tell them of the joy that came into your life as you said "thank you" to Him. Our love gifts are the expressions of our gratitude to Him.

Our Thank Offering of 1930 was less than the amount of the previous year, but with this motto "**GO FORWARD**" our Thank Offering of 1931 will surpass all other records. Will you do your part?

HOW CAN WE SHOW OUR THANKFULNESS?

- BY enlisting every woman in your congregation in His service.
- BY working more earnestly for the advancement of His kingdom.
- BY pouring into the treasury our thank offerings.

HOW CAN WE MAKE OUR 1931 THANK OFFERING OUR BEST?

PRAY for it. Pray daily. Pray in your societies and prayer groups.

WORK for it. Decide on a goal in excess of last year's offering.

ENCOURAGE all members to make daily use of the Thank Offering boxes.

ADVERTISE your thank offering service for several weeks previous.

SEND personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanksgiving, and prayer.

PLAN to give the new pageant "The Victory of Love."

READ aloud to your society the "Story the Thank Offering Blanks Tell." It will enthuse and stimulate every member to greater effort for the 1931 Thank Offering.

KEEP all interested in Life Membership and Life Directorships. Senior Life Memberships, \$25.00; Junior Life Memberships, \$10.00; Life Directorships, \$300.00.

In sending these, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to the General Treasurer.

INSTRUCTIONS

1. Order Thank Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering", and mail or send out through committees to all the women in your congregation. It is helpful for the Thank Offering Committee to send with each envelope a personal letter of invitation and plea for a liberal offering.

2. Plan to meet the expense of carrying on the Thank Offering in your congregation from the contingent fund of your society, and never—no never—take it from your Thank Offering.

3. Do not retard the work of your Presbyterian Thank Offering Secretary, and mar the annual report of your General Thank Offering Secretary by procrastination or failure to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's, and Junior Societies will be sent to your Presbyterian Thank Offering Secretary on September 8th. If you fail to get blanks promptly, do not fail to write to her and ask for them.

5. Do not use your Thank Offerings:

(a) To meet congregational expenses.

(b) To make up congregational pledges to Church Boards.

(c) For church benevolences.

(d) For church or parsonage furnishings or for debt.

(e) For society pledges or contingent expenses.

(f) For any object — *however worthy it may be*—outside of the mission work under the care of the Women's Board.

Please don't cripple the work your society is organized to support, by diverting your Thank Offerings into any channel outside of that for which the Women's General Missionary Society is responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Avenue, Pittsburgh, Pa., closes her books for the 1931 offering on January 1, 1932, hence your offering should be in her hands—through your Presbyterian Treasurer—not later than the middle of December.

7. See that every family in your congregation is well supplied with Senior Thank Offering boxes for the next year's offering and with the little pink Junior boxes where there

are children. Use last year's boxes as far as possible; on account of present cost of same.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from your Secretary's home address.

Very Sincerely,

Mrs. O. H. Milligan,

Thank Offering Secretary.

THANK OFFERING SUPPLIES 1932

Leaflets

Saro's First Thanksgiving—Miss Agnes L. Ballantyne.

Why Barketi Was Thankful—Miss Emma Dean Anderson.

The Home Council—The Thank Offering Box—Miss Davida Finney.

A Thank Offering Service in Assiut—Miss Mary L. Thompson.

Egyptian Givers—Miss Elizabeth R. Baleny.

The Thank Offering—What It Is—What It Does—Mrs. O. H. Milligan.

Why I Give A Thank Offering—Mrs. John P. White.

What Is A Thank Offering?—Miss Ida B. Little.

Our Thanksgiving and Praise—Book Mark—Mrs. O. H. Milligan.

Egypt's Thank Offering Story—Mrs. Grace G. Finley.

Life Directorships—Mrs. H. C. Campbell.

The Christian's Song of Thanksgiving—Mrs. Mary Clokey Porter.

Mrs. Morgan's Quarter—Kate Summer Gates.

History of the Thank Offering—Mrs. O. H. Milligan.

Faith In The Unseen In Giving—Mrs. Mary Clokey Porter.

Will Your Gift Be Your Richest and Best?—Mrs. Mary Clokey Porter.

Enlarged Gifts—Mrs. Mary Clokey Porter.

27 Questions and Answers for Secretaries—Mrs. O. H. Milligan.

Seven Reasons Why Young Women Should Give Thank Offering—Mrs. W. R. McMunn.

How Can We Increase Our Thank Offering—Mrs. Walter M. Hopping.

The Thankful Heart—Mrs. John W. Bickett.

Thank Offering Season in Egypt—Miss Minnehaha Finney.

How to Settle the Missionary Problem—Willis R. Hotchkiss.

Life Membership Fund—Mrs. J. B. Hill.

For Roll Call—Gleanings on Giving.

Thank Offering Questions for Monthly Program (10 in set)—Mrs. Arthur A. Charles.

The Evolution of the Jug Habit—Miss Jane Martin.

Duties of a Thank Offering Secretary—Mrs. O. H. Milligan.

Lost Thank Offering Boxes.

At Life's Daily Crossing—Mrs. O. H. Milligan.

Gratitude—Mrs. O. H. Milligan.

Prayer Our Best Preparation—Mrs. O. H. Milligan.

The Story the Last Thank Offering Blanks Tell—Mrs. O. H. Milligan.

The Little Blue Box—Poem—Mrs. Mary Clokey Porter.

Give Christ the Best—Poem—Selected.

An Appeal From a Thank Offering Box—Poem—Mrs. A. J. Carnahan.

For Societies

Thank Offering Message for 1931.

Blanks for Annual Reports of Women's, Young Women's, and Junior Societies.

Blanks for Annual Presbyterial Thank Offering Secretary's Report.

Senior, Young Women's, and Junior Thank Offering Envelopes.

Boxes—Senior and Junior Thank Offering Boxes.

Thank Offering Creed.

Thank Offering Poster.

Thank Offering Service Invitation.

JUNIOR HELPS

Leaflets

Georgia's Little Corner.

Egyptian Junior's Thank Offering Service.

Esther's Thank Offering.

The Junior Thank Offering—Why?

What a Child's Penny Did in Saving Souls.

Prayers in Verse.

The Flower Gift.

A Gift That Was Not A Gift.

Boy's Thank Offering.

"Self-Denial Week".

The Gift Without the Giver.

THANK OFFERING PAGEANTS

New Pageant—The Victory of Love—Mrs. O. H. Milligan—10 cents.

Child or Slave—Miss Laura Reynolds—5 cents.

Christian's Thank Offering—Mrs. O. H. Milligan—10 cents.

When Money Talks—Mrs. O. H. Milligan—10 cents.

The Alabaster Cruse—Mrs. O. H. Milligan—10 cents.

The Gospel Torch—Mrs. O. H. Milligan—10 cents.

Gifts of Gratitude—Mrs. O. H. Milligan—10 cents.

The Blessed Thank Offering—Mrs. O. H. Milligan—10 cents.

The Doctor and the Nurse—Mrs. O. H. Milligan—10 cents.

The World Call—Mrs. O. H. Milligan—5 cents.

(Junior) New Play—A Junior Thank Offering Box (One Act)—5 cents.

Mother Goose Children Learn New Lessons—Mrs. John Heslip—5 cents.

Missionary Magic—Mrs. John Heslip—5 cents.

Out of Darkness into Light—Mrs. Mary Clokey Porter—5 cents.

Junior Exercise—Praise and Thanksgiving—Mrs. W. R. McMunn—5 cents.

A Service of Thanksgiving and Praise—Mrs. O. H. Milligan—1 cent each or \$1.00 per 100.

Responsive Service—Glory to God—Mrs. O. H. Milligan.

Responsive Service—Grateful Praise—Mrs. O. H. Milligan—1 cent each or 50 cents per 100.

Boxes—free for postage. Envelopes—free for postage. Leaflets—free for postage. Thank Offering boxes 30 cents per dozen to other denominations. Leaflets, 20 cents a dozen to other denominations.

Suggestions

PLEASE order all supplies early and enclose postage with order for free literature. Twenty-five boxes require the pound rate of postage and 50 boxes two pound rate. Keep the above list for reference.

THANK OFFERING DEPARTMENT of the UNITED PRESBYTERIAN CHURCH.

Mail orders to MRS. O. H. MILLIGAN, 905 Publication Building, Ninth Street, Pittsburgh, Pa.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO—"Do not be a mere STARTER—Be a FINISHER."

AIMS—1. Support the Special so that Egypt may have a share, too.
2. A Circle or a Y. W. society in every congregation.
3. Support each of the Seven Departments.

YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931

Support of Girls' Boarding School, Pasrur, India, \$4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Wadi Halfa, Sudan, \$1,600. Total askings, \$8,630.

NEW YOUNG WOMEN'S SOCIETY

Wheeling Presbyterial—Fairpoint, Ohio, "Let Your Light Shine" Missionary Society. President, Miss Olive McCracken.

SOME QUESTIONS

You know about the ever-bearing strawberry. It is always giving forth fruit in fruit season. It is a fine berry to have, keeping you always in remembrance of the flavor of this delicious fruit. So we are glad to have those who wish to know certain things to not be afraid to ask as often as they wish about this or that plan.

One question has to do with the formation of societies. When does a society deserve the name which will signify the Y. W. division? Just as soon as members of a Junior society graduate, they are eligible to enter a Y. W. society. Even though a girl has never been a member of a Junior society, she may become a Y. W. member in a Mission Circle or a Teen Age Circle or any other society in this department. Some seem to feel that young girls may not know how to carry on a society so should wait until they have some years on their heads before they begin. The best time to learn how to be efficient is in youth. We are told that those who learn to drive the automobile early by having observed older people driving do not need to be taken out to practice like those who learn later in life. Youth is *ready to drive as soon*

as the laws of the state permit a license to be granted! Do not insist on your girls waiting until it will be hard for them to qualify! If their feet do wobble now and again, a good sponsor can steady the uncertain steps. Let the society do its own presiding, the sponsor merely being an aid when a question is raised.

Again the question comes—the seven departments,—what are they? Foreign, Home, Freedmen, Indian Missions, Parsonage, Ministerial Relief and Temperance and Reform.

Then the Young Women's Special, Is it obligatory on societies? The General Convention of 1905 adopted such a policy, a later convention naming the average gift of \$1.00 per member. If your society aims to carry out the policy of the convention, it will consider this special an obligation. Of course, if this amount is not possible to attain, your society does as well as it can.

Then is the teen age group supposed to give to the special? Being a member of the department responsible for this special, it should endeavor to meet in as far as possible the obligations of that department. There was no thought on the part of the members of the conventions deciding on the Special to embarrass any society we believe, but no doubt it was felt that the budding department needed an incentive to save up its money. To create a special object would call out a special interest,

this not to take away from regular work. If the girls in the teen age group can not meet the whole amount, they can at least make a beginning in the direction of a dollar. If we were as conservative in the spending of money for "extras" for our own enjoyment as we are in the church, it would be a serious loss to the soda fountain, the movies and kindred agencies. But let it be understood that no one is asked to contribute what she does not possess. Let every one give "as the Lord has prospered" her.

THE UNUSABLE MADE USABLE

On entering a home recently, a large vase was noted standing just off the hearthstone. It was unusual in appearance. On examination, broken china was found to be the decorative material. There were pieces of plates, saucers, cups, vases and other scraps. These were of many colors and tints. At either side near the top were two small handles, the remains of two cups. It was a colorful affair and quite attractive as to design.

The story is something like this. A woman had an inspiration to make into permanent shape broken china in which to her perhaps there were associations pleasant to recall. She remembered these articles when they were beautiful and whole so she sought to make out of the fragments a composite that would delight the eye and at the same time preserve a happy memory.

In order to perform her artistry, she fitted the pieces on a form over which soft plaster had been laid so that the pieces would become an harmonious whole. Perhaps the completed vase went through the burning process to make it enduring.

Young people are employed to find broken china for her now. Orders cannot be filled fast enough, so popular is her particular type of art. Thus has the unusable become not only usable but an adornment.

This presents to us a parable. How like pieces of broken china we may be considered! So often are young women judged as inefficient or uninterested when there has been no attempt made to fit them into the pattern of our society. This happens too when new people come into a large congregation and perhaps into a small one as well. No serious effort is made to know capabilities, most of us being afraid to question newcomers in regard to past church activities. To be honest, some might be embarrassed by any such questions because they have thought little about Christian service. At the same time, —and now the parable must not be pressed too far,—some very fine talent is overlooked when inquiry is not made. The pity is that if permitted to remain too long out of service, some of the very best material is as broken stuff, judged to be fit only to be cast in the alley. Much talent remains dormant unless stirred out of its corner. Would it not be a good plan to make an endeavor to know more about the members of our congregation? In this way the various talents might be used to the very best advantage and a splendid missionary or other church organization evolved. May the so-called unusable in every congregation be reduced to the very lowest degree, by securing thorough co-operation in Christian service. Thus shall the unusable become usable and real harmony shall be established.

Methods

A very dainty year-book in its blue cover tied with white ribbon and lettered in white paint—"Y. W. M. S."—has come from the Tabernacle Youngstown Young Women's Society, Miss Alice Connor, correspondent.

A page entitled,—“Ready” comes just before the first program. A quotation from 2 Samuel 15:15, “Thy servants are ready to do whatsoever my Lord the King shall appoint,” leads out. Then this verse:

“Be ye ready in the morning,
In the secret place of prayer;
There with Christ in sweet communion,
For the daily walk prepare;
Lay every need before Him,
Seek the guidance of His Voice,
Then go forth and fearless follow
In the pathway of His choice.”

As a closing thought is Luke 12:40, “Be ye therefore ready.” Topics on the Fields are to be discussed.

The W. M. S. of Grove City has sent in its year-book. It has on its program the names of a new outgoing missionary, a missionary on furlough, a missionary's daughter, a missionary from the home field. The programs are very full and should be most helpful as well as interesting. A Magazine questionnaire is to be a feature. To see this topic,—“General Discussions”, makes one think of a meeting of the presbyterial or the general convention. At the foot of one page are the words “The Men Invited!” The month do you say? *August* to be sure! A picnic supper is to be served! But note this,—a *full program precedes* the feast of sandwiches, cakes and lemonade!

The following sentiment may be helpful to contemplate:

“Prayer is work, dost thou believe it?
Prayer is power, wilt thou receive it?
Prayer, the path the Saviour trod,
Prayer, the touch that links with God.
Make thy life a life of prayer,
He will answer—here or there!”

Mrs. Homer B. Henderson, Grove City, Pa. is chairman of the committee on program.

A very cheery red cover attracts one's attention to the new year-book of the Y. W. M. S. of 3rd Washington, Pa. It is clearly typed throughout. Substantial programs on foreign and home work are to be discussed at the meetings. Several very appropriate selections of a poetic nature occur through the book. One of these is entitled “Sisterhood of Service”, a challenge to the young womanhood of the church.

“The glow of life around us,
The star of hope before,
In sisterhood of service
We count our mercies o'er.
One thought, the love of Jesus,
One consecrated aim,
We light a torch in darkness,
And toil in His dear name.

“No lines of caste divide us,
No choice of East or West,
We leave the place of labor
To Him who knoweth best.
In little self-denials,
In prayer on bended knee,
On word or work we answer
The Master's ‘Follow Me’.

“Master, give Thy blessing,
And guide us as we try
In sisterhood of service
To lift Thy banner high;
Let not Thy Kingdom tarry,
Nor let it suffer loss,
Speed on the day of glory,
The Conquest of the Cross.”

In several of the programs sent in is emphasized the thought of the need of prayer and of workers. The next quotation bears this out:

“And ye who cannot go, oh! help
With the wondrous weapon, PRAYER;
While ye uplift your hands at home,—
The CROSS shall triumph there.”

And then the thought that each Christian should be busy in her sphere:

"Like the star
Which shines afar,
Without haste,
Without rest,
Let each one wheel
With steady stay
Round the task
Which rules the day
And do her best."

And still another:

"There is a place for you to fill,
Some work for you to do,
That no one can or ever will
Do quite so well as you;
It may be close along your way,
Some little, homely duty,
That only waits your touch, your sway,
To blossom into beauty."

Other good things are to be found in the booklet. Miss Ida May Miles, 155 Wellington Ave., Washington, Pa. can give you further information.

Green and white are the colors in the latest year-book of the King's Daughters Society of the Mt. Lebanon, Pittsburgh, church. The combination is quite refreshing.

The motto under the names of the officers is a quotation from that sturdy reformer, Martin Luther:—"If I rest, I rust!" Knowing the history of Luther, this is a very ambitious challenge to the officers and why not to the society members. God has no more use for a drone in His work than has the beehive for such a member.

The program runs from September through June. "A Surprise for All" should bring a record-breaking number out to the first meeting. An unusual thing is that the date is placed at the foot of each page. There must be a reason. An acrostic occurs early in the book:—"G-o R-ight O-n W-orking". Sometimes this advice is needful, so many lose their desire for work when they are idle for a time. A "Double-Decker" meeting!

What can that be? Book studies, mission field subjects, and other topics occur. A special treat is offered for the spring of '32, a "Mother and Daughter" meeting with one of our late college deans as speaker.

This society has made its pronouncement regarding the Y. W. Special. Every one can see for herself what the society expects. Miss Helen Gilfillan, 101 Cedar Blvd., So. Hills Bra., Pittsburgh as chairman of the program committee will no doubt be glad to give you further detail.

Mrs. Jennie Church, 12 S. Clayton St., Wilmington, Delaware, presents the new program of the L. M. and A. Society of the 1st Church. On the front cover under the name is a mimeographed *world* encircled by a band on which are these words:—"The World for Christ."

This declaration is found on a fly leaf:—"I am God's, then I must live for His glory. My time is God's, I must spend it to His glory. My money is God's, I must use it to His glory."

On another page is this significant combination:—"Whatsoever he saith unto you, do it" and just under are these words:—"Pray" — "Give" — "Go".

The Prayer Group is scheduled to meet at the beginning of the meetings for a matter of fifteen minutes. Some part of the Prayer Cycle is the basis for the prayers offered. The study of a book or field follows, then the devotional period. The different secretaries are given time, one at a meeting, during the year.

Several very apt Scripture and other quotations appear throughout the program. On the back cover is a problem stated with its solution:—"Enthusiasm + Zeal — Self × Love ÷ Members = Success." There are other points which you may wish to know about. Just ask Mrs. Church.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

EGYPT

A letter received from Mrs. Coventry this morning (August 6th) reports that Miss Thompson while still in the hospital is somewhat better. Her visitors are limited to a few missionaries and the native pastor. Her mind is clearer and her temperature lower but she is still quite weak. It is not considered advisable to attempt to take her out of the city this summer. This will necessitate Mrs. Coventry's staying with her but Mrs. Coventry writes that she considers it a privilege to be permitted to care for dear Miss Thompson. Let us all pray that Miss Thompson's health may be restored to normal so that she may continue to carry on the wonderful work which the Lord has permitted her to assume for so many years.

Dr. Grant writes: "June, July and August have usually been our best months financially for the work in Tanta Hospital. The income as a rule has been reaching L.E.500 (\$2500) per month and we figure on the proceeds of these months helping us through the poor months of the winter. This year our June receipts were only L.E.314 (\$1570) while July to date (18th) are only L.E.146 (\$730). The indications are that we will be at least L.E.700 (\$3500) short of last year for these three months. . . . When we began to feel the pinch we made every cut that could possibly be made, reducing the nursing force by three but we find it will be impossible to carry on with the number we have. At present one nurse has forty-four patients to look after. . . . One year ago we had on hand a very good stock of drugs and general supplies; at present we are short on everything. . . . Egypt is suffering very acutely from the general hard times. . . . We are extremely grateful for the appropriation for an Egyptian assistant doctor and I am glad to re-

port that we have engaged one who is considered very capable. So far we have been much pleased with his work. . . . We are happy to report that we closed our financial year June 30th without a deficit, but we are fearful for the coming year."

In our last article we told you that the equipment for the addition to Tanta Hospital cost \$1,500 more than was anticipated. I am sure you will all be pleased to learn that the Board ordered this amount sent at once to Dr. Grant as he had paid this excess out of his private funds, which of course we could not allow.

Hospitals in America are going through just the same straitened financial conditions. The wards of Columbia Hospital are well filled with people who must be cared for even though because of the scarcity of employment they lack the funds to pay for treatment. We have never yet refused to care for anyone in need of hospital attention for lack of money, even when we had to borrow large sums to pay the bills.

We are happy to note that the following supplies for Tanta Hospital were shipped by express July 10th:

13 Sheets—	\$19.00.
28 Pillow Cases—	\$7.00.
5 Blankets—	\$8.50.
1 Spread—	\$1.00.
26 Towels—	\$10.50.
59 Bath Towels—	\$18.00.
6 Rugs—	\$8.40.
5 Doilies—	\$1.50.
11 Dresser Scarfs—	\$3.00.
2 Dolls—	30 cents.
12 Wash Cloths—	60 cents.
58 Tray Cloths—	\$2.50.
4 Small Sheets—	\$3.00.
Total—230 pieces.	Value—\$83.30.

These supplies were donated by the societies of Belle Center, Findlay, Piqua, Scotch Ridge, and Bellefontaine of the Ohio Northwestern Presbyterian. Can you imagine how de-

lighted the workers in that faraway hospital will be when they open the box containing all these much needed articles? We pray that each contributor may have a blessing from the Lord Whom they love and honor.

Miss Ruth Williamson reports that the full amount of money needed for the new book on kindergarten work, beautifully illustrated with some pictures in color, has been secured from friends in America. Of course she is happy that she can take the cuts and all back when she returns to Egypt; she expects to have the book printed over there. We are all so pleased about the progress that is being made in Kindergarten Work in Egypt.

Three of our Egyptian missionaries—the Misses McMillan, Bell, and White are booked to sail from New York August 21st. They are going early to begin school work. It is encouraging to know that if the Lord will we shall send Egypt two new missionaries in the party booked to sail September 10th, namely Miss Isabel Simpson and Miss Ruth McCleery.

Some weeks ago we received a picture of some of the girls in the first Community Center class in the new building in Benha. The first year's enrollment was twenty-six Mohammedan young women and one Christian. In our Mission Schools every pupil, no matter what her re-



SOME OF THE GIRLS IN THE FIRST COMMUNITY CENTER CLASS IN THE NEW BUILDING IN BENHA, EGYPT, 1930-31.

First year enrollment is twenty-six Mohammedan young women and one Christian young woman. Cut furnished from Mrs. George Moore Memorial Fund.

ligious faith may be, is compelled to study the Bible and take part in all forms of Christian worship.

SUDAN

A communication received from the Oxford University Press, New York makes the following announcement: "The Oxford University Press has just issued a book called **NUER CUSTOMS AND FOLKLORE** by Miss Ray Huffman, a native Kansan (price \$3.00). The Nuers are among the less accessible peoples of the Sudan and comparatively little is known about them. Miss Huffman gives a great deal of information, practically all of which is new, and its special value lies in the fact that it is absolutely reliable. The author, who has a thorough, practical knowledge of the language, tells of what she herself has experienced and seen during the time she spent among the Nuers. Whenever her information is not first hand she says so. Particularly fascinating is the chapter on Nuer Folklore.

The book contains an Introduction by D. Westermann and Chapters on The Tribe—History and Appearance; Resources of the Nuer; Family Life in Nuerland; Cutting the Tribal Marks; Courtship, Marriage and the Baby; Disease, Death and Burial; Some Notes on Religion, Superstitions, and the Moral Law; Characteristics, Games, and Measurements; Wider Influences and Relations; The Nuer Language; and Nuer Folklore. The book is provided with an index and there are thirteen photographic illustrations of great interest. We believe that you will be particularly interested in knowing about this book."

In our next article we shall try to tell you where the book can be purchased. It ought to have a ready sale.

Miss Mary Coie is probably back on the field as you read this article. Miss Aulora McIntyre will sail from New York August 8th.

We are still praying for additional workers for the Sudan—kindergartners and Home Economics and Normal teachers. Pray that the Lord will "thrust" these laborers out into this needy field.

ETHIOPIA

The work in Addis Ababa is progressing very nicely and the Queen herself is very much interested in the School for Girls. The girls are taught how to keep house as they will need to do in the homes in which they will live when they leave the School, and eat the same kind of food that is common in the native families. We are glad the opportunity has been given these girls not only to get an education but to learn the story of Jesus Christ, the Saviour of the world. The effort to induce the children of wealthy people to come to our School has not been so successful but the people will have to learn that their daughters need an education so they ought to be willing to pay for it.

Pray that a doctor may soon be found to help Dr. Pollock. Dr. Bergsma's coming home has crippled the work very, very much. Pray that Dr. Pollock may be given the necessary health and strength to carry this heavy burden in the name of the Great Physician.

INDIA

A very interesting letter reached us this morning (August 6th) from Mr. Merriam, General Treasurer of the India Mission. He tells us that they are planning to put in some modern plumbing. Until recently very few had even running water in the simplest form. Of course every reader of the Magazine wants the Sialkot Hospital to be as up-to-date as possible in that faraway land and all these unusual conveniences will require more money. The Board decided that it could pay \$100,000 for the property and the building. We have already told you that the wall would be extra; a further report will

be given as soon as the necessary estimates have been received. Then please remember that it will have to have equipment of all kinds—beds, operating tables, sterilizers, and a thousand and one other things that only people with hospital experience would think of. Pray that funds for this absolutely needed equipment may be forthcoming so that the Sialkot Hospital may be opened and dedicated without a deficit.

Mr. Merriam also reports that they closed their financial year without any deficit in the Women's Board funds. The question of exchange has been a real problem so we are indeed thankful that it seems to have been overcome this year.

Another matter discussed in Mr. Merriam's letter was the construction of a wall around a piece of ground we had to buy for drainage for the John and Jane Denham Avalon High School. The money was on hand to pay for the ground and he reports that there is also sufficient in hand to erect the necessary wall. It is an old story but let me say it over again: in all oriental institutions for women and girls there must be walls to protect the family from outside interference of any kind. We are glad that this ground has been bought and that the money is available for the erection of the wall.

Last year we were able to give from a special fund Rs.900 for the Normal department of the Sialkot Girls' Boarding School. As that fund was exhausted we felt we could not again contribute toward that work so are glad for the information Mr. Merriam gives that he has funds in his hands from which the Rs.900 may be taken this year. We would rather have the Teacher Training Center in our own Mission than send our pupils to any outside Training School, no matter how good it may be.

The India Mission will be glad this fall to welcome as a new missionary Miss Addaline Brandon—a daughter of Dr. and Mrs. Brandon, both of whom are in Glory. She was born in

India and is now consecrating her life to the work to which her parents devoted their valuable lives. We pray that she may be mightily used for the upbuilding of the Kingdom in that faraway country.

PRE-CONFERENCE

The Pre-Conference for Board members and outgoing missionaries is now in session in New Wilmington, Pa., under the leadership of Dr. W. B. Anderson. The Foreign Secretary very much regrets that although she now walks most of the time without a cane the doctors were unwilling for her to go to this conference because there is so much walking and hill climbing to be done in New Wilmington. She feels sure this is a real loss to her as last year those days afforded much spiritual help and inspiration.

Dr. Cummings, the famous authority on the study of oriental languages, will have only three new missionaries to instruct for the Women's Board this year. We very much regret that the number is so small.

PRAY

Pray for a renewed outpouring of the Holy Spirit that sinners may be turned toward the Lord of Life and given grace to confess their faith in Him as Saviour; pray that pocket-books and their contents may be converted, as well as the owners, so that the great work of the Church may not be curtailed but extended at home and abroad. Pray that the results of the Everett Convention may be manifested in consecrated lives, in the additions to the membership of missionary societies—both Junior and Senior; in larger contributions to the general work of the Church, always remembering that the first duty of every woman is to contribute her full proportion to the work of the congregation and that of the General Assembly and then with hearts grateful for the blessings we enjoy in this

Christian land bring to the Missionary Society the Thank Offering. Pray that every Board of the General Assembly may be able to close the fiscal year in the spring of 1932 without a deficit. Pray especially that the Foreign Board may be able to avoid any further cuts in the number of missionaries, or institutions maintained. It is heart-breaking to think of what

these cuts mean to the devoted workers on the field as well as to the natives who look to the missionaries for the Bread of life. Pray that in this time of world-wide financial depression the power of the Holy Spirit may be manifested and the inhabitants of the earth learn that Paul may plant and Apollos may water, but God alone gives the increase.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

CITIZENSHIP PROGRAM FOR THE FALL AND SPRING

Greetings, Temperance and Reform secretaries of the presbyterials and of the societies! I do hope you are refreshed and ready for another year's work. If you read the annual report of this department in the July Magazine you know already that citizenship is to be the major theme of the work for the fall and spring. The work as planned is based on two important objectives:

First—To stress the obligation to vote that rests upon our women and our *Young Women*, that they will be led to register and vote at election times, and thus prepare for a hundred per cent vote at the presidential election when it will be necessary to defend prohibition by voting for a candidate pledged to uphold and enforce it. The program for this part of the plan suggests a talk on "Citizenship" by the best speaker you can secure followed by the giving of the new citizenship pageant, "The Urn of Destiny." The leaflets for distribution or other use are, "Why Vote", for all women, and "Why A Young Woman Should Vote" and "Educating Future Citizens". A "Citizenship Pledge" has been prepared and the secretaries are asked to get the signatures of all members of the society, the member signing to keep the pledge for a reminder. This will, I

hope, be used extensively in young women's societies above the teen age as well as the "Have You Registered" card. This card so headed has a space on it for the registration dates; secretaries are to acquaint themselves with these dates, fill out the cards and see that each member secures one in communities where personal registration is necessary. Posters are now ready which will remind your women and your church people of their citizenship. They are the striking quotations used in the leaflet. "Why Vote" and are of a size suitable for display at missionary meetings, presbyterials, and churches. *Do Make Use Of These*, particularly before primaries and general elections.

Second—To educate our women and our young women so that they may vote intelligently in support of prohibition because they know its background and value. To this end the suggested program to be given by the members of the society is based on the use of a prepared booklet, "When Liquor Was Legal". This booklet contains splendid material for three talks which will make clear the vast extent of the legalized liquor traffic, the nature and actions of the saloon and the trials that have been made of various methods of sale and attempted control. Then the combination of three short leaflets, "The Eighteenth Amendment", "Moral

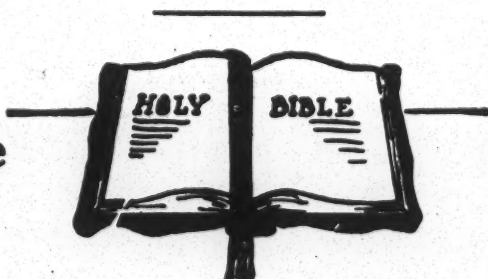
Gains", and "Economic Gains" makes a fourth talk which will show the value of prohibition and the need of supporting it. Additional new leaflets for information are "Substitutes for Prohibition", "Youth And Law Observance", and "Why The Law Is Not Enforced". I do feel that while the young women's societies may feel this program is a bit heavy, it is the information that our young women need. Put your best speakers on for this meeting and they can make the subject interesting.

Either one of these programs can be used for your Temperance Meeting or you could combine them but it would be the better plan to give both in the course of the fall and spring. The first program is one which would be fine for a joint meeting of societies or for an evening meeting for the whole church. The second program is good for any meeting and I would suggest your using it in combination with the second

chapter of your study of the home mission book, "God and the Census".

IMPORTANT—All the supplies mentioned are free for postage, bill for which will be enclosed with your order. Address Temperance and Reform Department, 904 Publication Bldg., Ninth Street, Pittsburgh, Pa., giving the **EXACT NUMBER** of each piece of material wanted, otherwise *Samples Only* will be mailed you. As this material is free, we cannot afford to waste it by sending out more than can be used. The pageant has five characters so that many copies may be ordered but please only order this number after you have decided to give it. A sheet giving a detailed program will be available and will be mailed to any secretary together with samples of all the literature mentioned, if these are not received from your presbyterial secretary. The latter will receive their letters and supplies very early this month.

Bible



Readings

- 431. Isa. 6:1,2,6-8.
- 432. Isa. 6:5.
- 433. Job. 42:5,6.
- 434. 1 John 1:7.
- 435. Isa. 55:1,6,7.
- 436. Rev. 22:17.
- 437. Gen. 35:19.
- 438. Micah 5:2.
- 439. Psalm 84:1.
- 440. Psalm 122:1.
- 441. Who said, "My son, give me thine heart?"
- 442. Where is a proud heart called sin?
- 443. Where is a proud heart spoken of as an abomination to God?

- 444. Where are we told not to despise the chastening of the Lord?
- 445. Where are we promised that a high look and a proud heart shall suffer?
- 446. "Whom the Lord loveth he chasteneth"—where recorded?
- 447. Whom does God promise to deal with as sons?
- 448. "Now is the accepted time, etc.,"—where found?
- 449. Why does Paul say he "obtained mercy" of God?
- 450. Where does Paul call himself the chief of sinners?



Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

WORLD DAY OF PRAYER FOR MISSIONS, FEBRUARY 12, 1932

The Theme—"Hold Fast in Prayer".

It is not too soon to be using the "Call to Prayer," the Seals, and the Posters for the next Day of Prayer for Missions.

Posters—10 cents each.

Seals—25 cents per 100; \$1.75 per 1000.

Call to Prayer—Free.

The Programs and other supplies will be announced as soon as they are ready. Order the above supplies and put them in use immediately.

MISSION STUDY TEXT BOOKS AND HELPS

1931—1932

Foreign—Senior

Christ Comes to the Village—Cloth, 75 cents; paper, 50 cents.

How to Use—"Christ Comes to the Village"—Price, 25 cents. (Ready)

Set of Six Posters—Price, 50 cents.

Foreign—Junior

Open Windows—A Story-study book—Paper, 50 cents.

How to Use "Open Windows"—15 cents. (Ready)

Set of Posters—25 cents. (Ready)

Beginners

Matayi and Prayma—Candy and Love—25 cents.

Home—Senior

God and the Census—Cloth, \$1.00; paper, 60 cents.

Leaders' Manual to accompany "God and the Census"—50 cents.

Home—Junior

Out in the Country—Paper, 75 cents.

The Leaders' Manual for "Out in the Country" is included in the text. (We have

just received word that "Out in the Country" will not be ready till October. Send orders to be filled when books are received.

We suggest to senior societies who have not used "At Work in the Home Land" and juniors societies who have not used "The Uplift" that they do so some time during the coming year.

New Leaflets

Sacrificial Giving, 2 cents.

Reveries of a New Missionary, 3 cents.

My Friend, The Shulla Woman, 3 cents.

Bamba, (reprint), 5 cents.

Sixteen Missionary Programs, (revised), 5 cents.

Women of the Bible—A devotional service, 2 cents.

People of India, 3 cents.

Little Neighbors of the World, 25 cents.

Purpose and Plan of the W. G. M. S. Free for postage.

Suggestions to Literature Secretaries of Local Societies. Free for postage.

For pageants and other leaflets, send for our Catalogue of Publications.

Maps

The maps of our foreign mission fields—Egypt, India, and the Sudan including Ethiopia—can now be secured for 35 cents each, or the three maps for \$1.00. These maps have been listed for \$1.00 each, or the three for \$2.75.

Prayer Cycle

If you have not been using the 1931 Prayer Cycle, get one now and unite your voice in prayer with those who are daily united in prayer for the mission work of the United Presbyterian Church. The price is 10 cents each, \$1.00 per dozen, or \$7.50 per hundred.

The July number of *The Womens Missionary Magazine* which contains the annual report of the W. G. M. S. and the beautiful Missionary Album with the pictures of all missionaries supported by the W. G. M. S. may be had for 15 cents a copy. Send all orders to THE WOMENS MISSIONARY MAGAZINE, XENIA, OHIO.

REMEMBER THAT OCTOBER IS MAGAZINE MONTH. PLEASE MAKE A SPECIAL EFFORT TO RENEW EVERY SUBSCRIPTION EXPIRING THIS MONTH AND SECURE NEW SUBSCRIPTIONS IN EVERY SOCIETY.

Earn Money Quickly, Easily Sell Christmas and Every Day GREETING CARDS

Attractive cards with Christian sentiments, many with Bible Texts. Cards you will be glad to offer to your friends. They sell when shown.

Profitable sale plans on cards BOXED and UNBOXED. Excellent profit, no investment necessary.

Supply your own needs with these distinctive greetings with appropriate decorations.

My "First Aid Kit" of 21 assorted Greetings, value ONE DOLLAR, will be sent, on approval, on request.

Ask for Free Catalog and Money Making Plans

MRS. L. F. PEASE

260 Laurel St., Dept. W. M., Buffalo, N. Y.

Boulevard S. S.	100.00	100.00
Coraopolis Cong. & S. S.	300.00	300.00
Fourth Cong., N. S.	216.66	216.66
First Los Angeles	66.00	66.00
M. Lois McLeod	150.00	150.00
Marissa Cong.	200.00	200.00
Norris Square S. S.	200.00	200.00
Rochester, N. Y. S. S.	99.99	99.99
Estate of W. L. Taylor	450.00	450.00
Valencia Cong.	170.00	170.00
Washington, Ia., Cong.	150.00	150.00
W. E. Presbyterian Cong.	50.00	50.00
Fr'bb'g G'd'd Sch'l Dist.	800.00	800.00
Annulities		
Parsonage Repayments	4719.99	4719.99
Returned on Loans	50.00	50.00
Legacies		
Investment Income		
India Permanent Equip.		
Interest	13.74	13.74
J. M. McAuley Payments		
Martha L. Mason Fund		
Donora Bible Class	100.00	100.00
Literature Dep't.	400.00	400.00
Individuals, Classes, etc.	228.55	228.55
Refunds	619.01	619.01
TOTAL	2767.70	5699.65
		100.00
		300.00
		216.66
		66.00
		150.00
		200.00
		200.00
		99.99
		450.00
		170.00
		150.00
		50.00
		800.00
		10600.00
		4719.99
		3800.00
		6800.00
		7947.42
		217.54
		1210.96
		30.00
		275.83
		100.00
		400.00
		318.05
		1165.01
		47403.40

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PARSONAGE RECEIPTS

From April 15 to June 11, 1931

Knoxville, Pittsburgh, Pa.	\$ 70.63
Laurelhurst, Portland, Ore.	31.39
Muscle Shoals, Alabama	117.71
2nd Cleveland, Ohio	175.00
San Jose, California	89.10
Assiut, Egypt	1082.91
Richmond, Ohio	113.40
2nd San Francisco, California	38.67
Interest on Bank Deposits	19.88
1st Toledo, Ohio	164.26
Russellton, Pa.	25.00
Wilmington, Del.	37.38
Stafford, Kans.	29.15
Stewart Manor, L. I.	106.34
Olympia, Wash.	27.76
Crafton Heights, Pittsburgh, Pa.	154.67
Ingleside Com. San Francisco	39.96
Freeport, Pa.	188.44
Granger, Wash.	47.10
3rd Rock Island, Ill.	33.22
Weiser, Idaho	75.00
Slovak Calvinist, Lakewood, Ohio	105.94
San Jose, California	59.40
Reed Memorial, Lyndhurst, N. J.	96.67
12th Philadelphia, Pa.	70.63
Boyden, Iowa	58.86
Russellton, Pa.	25.00
Wilmington, Del.	37.38
Girls' College, Cairo, Egypt	666.00
Olympia, Wash.	27.76
Woodville, Pa.	173.34
Shedd, Ore.	60.00
Culver City, California	131.47
Harmarville, Pa.	90.00
Beverly Hills, California	155.01
Kenton, Portland, Ore.	45.00
Granger, Wash.	23.55
Scottdale, Pa.	188.34
2nd San Francisco, California	38.67

Total \$4719.99

MISCELLANEOUS GIFTS

From April 15 to June 30, 1931

Topeka Congregation	\$ 13.59
First Monmouth Congregation	50.00
Try Circle Class	5.00
Fourth, Pittsburgh, Congregation	50.00
Ezel Congregation	7.50
George Davidson Class	25.00
Women's Association, North Park Cong., Buffalo	50.00
Golden Sheaves Bible Class—Aged People's Home	23.00
Connellsville Sabbath School	15.00
Ella Melone	1.00
Gertrude Bennett	1.00
W. W. Class, Aliquippa	12.00

Total \$253.09

Tributes

MRS OLIVE A. McCHESNEY MRS. LAURA F. BRADEN

The Women's Missionary Society of Amoret, Missouri, desires to express its appreciation of two of its most worthy members, who were called from their labors of loving service here below during the past year, to enter into the fuller enjoyment of their heavenly home.

Mrs. Olive A. McChesney answered the call January 4, 1931. She was a faithful worker and was always willing to assist in every good work of the society.

Mrs. Laura F. Braden was called March 11, 1931. She served as President of our society for several years. Her Christian personality made her a leader in the society as well as in the religious life of the church.

The Women's Missionary Society wishes to extend its sympathy to the bereaved children. May God supply every need of theirs according to His riches in glory by Jesus Christ. And may the comfort with which they have comforted and strengthened other sorrowing hearts be given to each of them in this their hour of sorrow.

Mrs. J. R. Mitchell,
Mrs. C. F. Hall,
Mrs. J. B. Hamilton,
Mrs. M. E. Clayton.

MRS. ELLA McJUNKIN

We, the members of the Women's Missionary Society of Neil Ave. United Presbyterian Church, Columbus, Ohio, wish to pay a loving tribute to the memory of Mrs. Ella McJunkin.

On February 26, 1931 just six weeks after the death of her husband, Mrs. McJunkin was suddenly called to her heavenly home.

Although worn out from faithful nursing of her husband during a long illness her condition was not considered critical and the unexpected summons came as a distinct shock to her family and friends.

Saturday, February 28, the day Mrs. McJunkin's body was laid away, marked the forty-seventh wedding anniversary but the devoted souls were united before that day in the Home Eternal.

Throughout the years of her membership in this church she was faithful in attendance at its services and active in the Sabbath School and work of the Women's organizations. Love for her Master expressed itself in loyalty to the church and all its activities.

We extend our sincere sympathy to the son and daughter and commend them to the Saviour Whom she loved and served.

Mrs. Margaret Smith,
Miss Martha Sharp,
Mrs. J. O. Welch.

MRS. ANNA WADDELL STEVENSON

The sudden home going of Mrs. Anna Waddell Stevenson on March 15, 1931, was a shock to the entire community. We, the members of the Young Women's Missionary Society of the Bellevue United Presbyterian Church wish to pay a loving tribute to her memory. In her death, our church has lost one of its most valuable members.

Her mature good judgment, quiet, sustained enthusiasm, wise counsel and loyalty to the Lord, combined to render hers a potent influence, not only in the general activities, but in stimulating and fostering the missionary zeal of the society.

To her husband and children, we would extend our heartfelt sympathy in their sad bereavement, but confidently commend them to the tender compassions of Him who comforteth us in all our afflictions.

"One gentle sigh their fetters break,
We scarce can say they're gone,
Before the willing spirit takes
Her mansion near the throne."

Therese Wallace Turnbull,
Mrs. Thomas A. Miller,
Mrs. J. W. Cashdollar.

MARTHA LEMMON GRAHAM

Martha Lemmon Graham entered into the peace and rest of the Father's House the evening of March thirtieth.

She has gone on a little way ahead. Though loss and loneliness have come to the friends who are left behind, yet there can never be taken away from them happy memories of one who was earnest in her life and service, a faithful mother to her three sons, a neighbor with the helping hand, and a genial companion, nor memories of her hospitality in the home made beautiful by the flowers she loved to cultivate.

Mrs. Graham was a member from its beginning and for some years Thank-Offering Secretary of the Northfield, O. Women's Missionary Society which pays this tribute to her memory. Mary E. Darling,
Marion MacArthur.

MRS. J. A. C. SWORD

The Women's Missionary Society of the First United Presbyterian Church, McKeesport, Pa., wishes to pay this tribute of love and respect to the memory of Mrs. J. A. C. Sword, who departed this life May 29, 1931.

Mrs. Sword was a life member of the W. G. M. S. and always faithful to the missionary cause. This society wishes to bear testimony to her love, faith, and knowledge of Jesus Christ and her trust in His infinite word.

We wish to extend our sympathy to the bereaved husband, sisters and relatives and we commend them to the care of Him "Who loved us and gave Himself for us".

—Committee.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

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Miss Helen Wright, ...Frenchburg, Ky.
Miss Margaret Beveridge, ...Frenchburg, Ky.
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Miss Edna Sutton, ...Frenchburg, Ky.
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Mrs. Joseph M. Heagen, Editor

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INDIA

Miss Emma Dean Anderson, 1881 Gurdaspur
Miss Helen Artman, 1920 Sialkot City
Miss Katherine Beattie, 1920 Sangla Hill
Miss Minnie Beatty, 1912 Campbellpur
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 Sangla Hill
Miss Lois Boyd, 1918 Sialkot
Miss Frances E. Brown, 1928 Sargodha
Miss Theresa Brownlee, 1922 Sialkot City
Miss Lois M. Buchanan, 1910 Sialkot
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Miss Laurella G. Dickson, 1897 Sargodha
Miss Margaret Fehlman, 1913 Lyallpur
Miss Betsy Fleming, 1913 Pasrur
Miss Ella M. Gordon, 1893 Campbellpur
Miss Vida J. Graham, 1922 Pathankot
Miss Eva M. Hewitt, 1930 Gujranwala
Miss Zarra S. Hoon, 1921 Rawalpindi
Miss Janette Howland, 1921 Jhelum
Dr. Reba C. Hunsberger, 1921 Sialkot City
Miss Flora Jameson, 1903 Jhelum
Miss Mary Kyle, 1904 Pasrur
Miss Olive Laing, 1912 Pathankot
Miss Sara Jane Lamont, 1928 Gurdaspur
Miss Mary A. Lawrence, 1893 Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 Sialkot
Miss Mary E. Logan, 1891 Rawalpindi
Miss Eleanor W. Maconachie, 1909 Pathankot
Miss Elizabeth McCahon, 1875 Sialkot
Miss Lillian A. McConnell, 1902 Lyallpur
Miss Rosa McCullough, 1879 Gujranwala
Miss Jean Morrison, 1895 Rawalpindi
Miss Mary R. Martin, 1890 Shiekhpura
Miss Henrietta Moore, 1898 Abbottabad
Miss Sara A. Moore, 1917 Gurdaspur
Miss Marian T. Peterson, 1930 Gujranwala
Miss Willa Ramsey, 1921 Pathankot
Dr. Faith W. Reed, 1926 Sialkot City
Miss Louise Scott, 1916 Gujranwala
Miss Rose Shereda, 1928 Lyallpur
Dr. J. P. Simpson, 1902 Jhelum
Miss Kate E. Spencer, 1918 Sargodha
Miss Emma M. Stauffer, R. N., 1925 Bhera, Sargodha District
Miss Vivian L. Trimble, 1921 Gurdaspur
Miss Enda Ward, 1923 Sargodha South
Miss Helen V. Weede, 1928 Pasrur
Miss Georgia Wengert, 1920 Sangla Hill
Dr. Maria White, 1886 Pasrur
Miss Dora B. Whitely, 1911 Pasrur
Miss Gertrude E. Zink, 1920 Sangla Hill

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Miss Ruth I. Ardrey, 1924 826 S. Ogden St., Denver, Colo.
Miss Hazel Bennett, 1908 1657 Potomac Ave., S. H. Br. Pitts., Pa.
Miss Evelyn Cathcart, 1925 Marrisa, Ill.
Miss Henrietta Cowden, 1905, ...Quaker City, Ohio
Miss Nancy Hadley, 1904 47 Prentiss St., Cambridge, Mass.
Miss Evva P. Hartig, R. N., 1924 9 Beall St., Frostburg, Md.
Miss Kate A. Hill, 1896, ...Eldora, Iowa
Miss E. Josephine Martin, 1896, ...573 67th St., West Allis, Wisc.
Miss Maude M. Miller, 1925 Electric Ave. and 6th St., Lewistown, Pa.
Miss Esther Moyer, 1924 R. D. 1, Fombell, Pa.
Miss Margaret L. Murdoch, 1924 R. D. 1, Cambridge, N. Y.
Miss Laura Reynolds, 1924 100 Crosby Ave., Kenmore, N. Y.

EGYPT

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Miss Margaret Bell, 1901 Fayoum
Mrs. Mary K. Coventry, 1918 Cairo
Miss Anna B. Criswell, 1905 Assiut

Miss Mary F. Dawson, 1922 Cairo
Miss Lucia Dwight, 1919 Cairo
Miss Gudrun C. Estvad, 1925 Cairo
Miss Davida Finney, 1914 Assiut
Miss Minnehaha Finney, 1894 Tanta
Miss Elsie French, 1909 Zagazig
Miss Martha Glass, 1921 Luxor
Miss Eulalia D. Grether, 1929 Cairo
Miss Rena Hogg, 1899 Assiut
Miss May Holland, R. N., 1913 Benha
Miss Elizabeth Kelsey, 1928 Minia
Miss Lois D. Kingan, 1926 Benha
Miss Lucy Lightowler, 1921 Mansoura
Miss Lillian McClelland, 1923 Cairo
Miss May E. McFarland, 1919 Cairo
Miss Carol E. McMillan, 1908, ...Tanta
Miss Helen J. Martin, 1915 Cairo
Miss E. Roxy Martin, 1901 Cairo
Miss Dora Mason, 1918 Assiut
Miss Sara B. Meloy, 1923 Tanta
Miss Helen J. Noordewier, 1921 Beni Suef
Miss Marion Paden, 1920 Zagazig
Miss Frances M. Patton, 1922 Mansoura
Miss Estelle Robertson, 1922 Cairo
Miss Edna B. Sherriff, 1920 Alexandria
Miss Nellie C. Smith, 1911 Minia
Miss Anna Y. Thompson, 1871 Cairo
Miss Mary L. Thompson, 1917 Assiut
Miss Helen May Walker, 1930 Cairo
Miss Laura B. Walker, 1904 Luxor
Miss Ethel Weed, 1919 Alexandria
Miss Elizabeth S. White, 1924 Beni Suef
Miss Esther W. Wilson, 1919 Assiut
Miss Ruth Work, 1904 Assiut
Miss Laura Wright, 1921 Tanta

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Mrs. Ada A. Dunlap, 1926 533 W. 9th St., Albany, Ore.
Miss Alta G. French, 1925 Goldfield, Iowa
Miss Alice Grimes, 1924 Claysville, Pa.
Miss Alfretta M. Hammond, 1904 State Hospital, Warren, Pa.
Miss Jeannette L. McCroy, 1926, Sterling, Kansas
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.
Mrs. Rachel Tracy Selver, 1925, 133 S. Rex-
ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922, ...438 N. Market St., Ligonier, Pa.
Miss Margaret A. Smith, 1872%Mrs. T. C. Warren, Garnett, Kansas
Miss M. Frances Tait, 1925, ...R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 Salem Street, Greenwich, N. Y.
Miss Ruth Mary Williamson, 1924 31 West 3rd St., Greensburg, Pa.
Miss Margaret Work, 1924 Ft. Morgan, Colo.

SUDAN

Miss Mary E. Cole, 1919, ...Khartum North
Miss Una Cole, 1918 Khartum North
Miss Esther Minta Ganter, 1928 Khartum North
Miss Ray Huffman, R. N., 1924 Nasser
Miss Aulora R. McIntyre, 1919 Khartum North
Miss Mary Jane McKnight, 1922 Khartum North
Miss Ruth M. Parks, 1930 Khartum North
Miss E. Verna Pillow, 1930 Omdurman
Miss C. Blanche Soule, R. N., 1921 Nasser
Miss Frances Turk, R. N., 1921 Khartum North

NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olathe, Kans.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 Addis Ababa
Miss Dora B. Arveson, R. N., 1930 Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 Addis Ababa
Miss Viola M. Bayne, R. N., 1924 Gorei
Miss Isabel Blair, 1922 Sayo
Miss Mildred Kiemele, 1929 Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 Sayo
Mrs. Ruth L. Walker, 1923 Gorei
Miss Florence D. White, 1923 Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 Reedsville, Pa.